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T W O
S E R M O N S:

THE FIRST
ON THE DIVINITY OF
J E S U S C H R I S T;
THE SECOND ON
TIME, MANNER, AND MEANS
OF THE
CONVERSION AND UNIVERSAL RESTORATION
OF THE
J E W S.

BY THE REV. JOHN BAILLIE.

SECOND EDITION. K

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TWO
SERMONS

THE FIRST
ON THE DIVINITY OF
JESUS CHRIST

BY
THE REV. JAMES
MONTAGUE



AND
W. J.

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JESUS CHRIST

BY

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MONTAGUE

ADVERTISEMENT.

THE Author's motive, next to his ardent wish to promote public utility, for republishing the following Sermons, is an *interested* one; but with the candid and benevolent, the motive will be accounted laudable.—He has a large young family of eight children, and a very small appointment to answer their exigencies.

That the Sermons, however, are not altogether destitute of merit, the numerous expressions of approbation from the Ministers of the North, abundantly testify. From many others, the Author presumes to insert the following, from two good Judges and excellent Divines.

Chirton, near North-Shields, Jan 14, 1790.

Rev. Sir,

I Was favored with yours, and do hereby most heartily thank you for your Sermon inclosed. I consider it truly an excellent Sermon, and well adapted to answer the purposes you seem to have in view in preaching it: May it be attended with the Divine blessing, wherever it may be sent; this only can make it effectual for overturning the strong holds of Sin and Satan, and for promoting the interests of our **DEAR REDEEMER.**

I am, Reverend Sir,

Your's, &c.

JAMES RAE.

Morpeth, July 5, 1796.

Rev. Sir,

I Was favored with yours of the 27th ult. with your Sermon on the Divinity of Christ, which I have read with serious attention, and with no small degree of satisfaction. It is one of the best Sermons I have seen on the subject. And if it should not convince the opposers of that doctrine, it must have a happy tendency to confirm the faith of those who believe the blessed Redeemer of the world to be a divine person.

I remain, dear Sir,

Your obedient Servant,

ROBERT TROTTER.

A S E R M O N

On the DIVINITY of JESUS CHRIST, &c.

ROMANS ix. 5.

*Whose are the Fathers, and of whom, as concerning the
Flesh, Christ came, who is over all, God blessed for
ever. Amen.*

SAID an Author of great fame in the learned world, in addressing his work to a person, high in office, when I sit down to write on subjects which interest the stability and splendor of the throne, and the felicity and security of mankind, I summon myself, in imagination, into your presence, and think how *you* would express yourself on these important topics, and how *I* should express myself, so as to secure your approbation and esteem *a*: With some variation I may observe, that when I stand up here in the chair of truth, and consider that the subjects I intend to treat of, respect the infinite glories of the Son of God, in whose presence we all now are, and before whose tribunal we must all shortly appear, that the present and eternal welfare of this numerous audience depends upon the belief of the truth contained in the text.—With a sacred awe, I enter upon the task, humbly soliciting aid of the Spirit from on high, that he would take of the things of Christ, and shew them unto us, and so guide us into all truth.

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a Lord Kaimes's Dedication of Law Tracts to Lord Mansfield.

The apostle Paul begins the chapter with describing his distress and affliction of mind for the obstinate infidelity of his countrymen, the Jews, in terms highly expressive of his truly patriotic concern. His brethren, who were they? Their descent was honourable, and their privileges peculiar, and truly glorious. *Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, the renowned patriarchs, and illustrious prophets, those lights from heaven, and holy apostles, teachers of the world; and at the head of these, and who infinitely outshines them all, came Christ, as to his human descent, and who, yet, according to his eternal existence, is God, over all blessed for evermore.—* Hail! ye people highly favoured of the Lord; happy had ye yet been, had ye known in this the merciful day of your visitation, the things which belonged to your peace, your city, your palaces, your glorious temple, had continued to this day with increasing splendor; but to all your other crimes, when JESUS, the desire of all nations, came to his *own*, you, his own people, received him not, but, with wicked hands, crucified the Lord of glory: therefore your punishment was signal as your guilt was unequalled; and ye remain a terrible monument of the divine indignation against infidelity, to every age and nation of the world.

In illustrating the text, I shall, through divine assistance,

I. Delineate the mediatorial character of Christ; and shew in what respects he may be said to be "*blessed*."

II. In what sense he is God over all *blessed*.

III. Improve the subject.

1. Preliminary remark. Man, in his first estate, when coming out of the hands of his creator, must have been a creature truly glorious. He stood high

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in the scale of being, and was placed at the head of all other creatures in this world. His erect posture, by which he touched the ground by a very small part of his frame, bespoke his exterior dignity *&c.*—But his mental powers, so strong and comprehensive, and the beautiful lustre of his Maker's glory adorning his mind, made it like Solomon's holy of holies, every part being overlaid with pure gold, served as a consecrated temple, where the Deity would walk, saw his own image, and rejoiced in the work of his hands.

But the sacred volume informs us of the fatal change that took place of all this happiness and dignity.—Man violated the law of his God, and in the moment of transgression felt the weight of this dismal reverse. Sin, that ugly monster, entered, and *death* followed, and gave man a mortal wound.

Behold him then in a threefold point of view :

Respecting his *Maker*, he fell under accumulated ruin. The image of God, after which he was formed, was defaced, and a far different image set up in his heart, even of him who had seduced him from his allegiance ; darkness in the understanding, rebellion in the will, sensuality in the affections. The justice of God threatened a penalty he could neither satisfy nor sustain ; the law of God still challenged obedience, which, alas, he had neither power nor inclination to perform. The very gifts and bounties of God with which he was surrounded, intended not only for his comfort, but for his instruction, leading him as by so many steps to their gracious author, became the occasion of withdrawing further from his duty, and increasing, as well as aggravating, his ingratitude.—Thus stood man with respect to his *Maker*.

With respect to his *fellow creatures*, instead of that harmony and love, and milk of human kindness

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towards

towards each other, every man's hand was against his neighbour; violence, rage, envy, and confusion, overspread the world, and filled it with scenes of blood and death!

Respecting *himself*—here was misery indeed! he could sometimes fly from his neighbour, but never from himself. Hurried by restless desires towards things either unsatisfying or unattainable; haunted with cares, tortured with pains, and stung with remorse, while conscience, like Daniel's hand writing on the wall, or like David's prophet, Nathan, saying, Thou art the man, filled him with terror; and vanity, like a worm, destroyed the root of every flower that promised the fairest success. Such is the faint picture of man. Miserable in this life; more miserable still in the continual dread of losing such a life, miserable most of all, that neither his fancy can form, nor his fear conceive the consequences of death he dreads, which will drag him to the immediate presence, and to the tribunal of an incensed Almighty, and ever living God! Such accumulated woes, felt and feared, might make him cry out, in anguish, Would to God I had never been born, and mine infant eyes had never seen the light.

2. Remark. That a Mediator was absolutely necessary, on every account, if grace was to be extended to man. Since the fall it did not consist with the honour of God to converse with apostate man; nor was he, in his unhappy circumstances, capable of conversing with God. But since it was the merciful design of God to dwell again with men, and diffuse the blessings of religion among them, it was fit some expedient should be fallen on for restoring sinners, on honourable terms, to the divine favour; for securing the return of the Holy Ghost to their hearts, and for rendering them capable of those divine pleasures, which by sin had been totally withheld.

held. And, rejoice, O ye heavens, for this expedient had been fixed upon in the eternal councils, and the Son of God bowed the heavens and came down as Mediator betwixt God and Man; he puts off the crimson robes of the judge, and puts on the bowels of the Father, and announced, in promises, types and prophecies, that God in very deed would dwell with man upon earth, and after the revolution of 4000 years, this long expected, this auspicious babe was born.

It may seem that these preliminary remarks were an unnecessary digression from the subject; but when I observe that the offices, names, and mediatorial character of Christ, were all *relative*; all had a respect to the people he was to save, I hope I shall be forgiven. I return now to the First Head; which was to delineate the mediatorial character of Christ, and shew in what respects he may be said to be blessed.

And in describing this glorious character, I wish to be led entirely by the light of Revelation. Overwhelmed with the prospect of his future glories, consequent upon his temporary sufferings, the enraptured Prophet, Isaiah, cries out—*And who shall declare his generation!* And without all doubt (says Paul) *Great is the mystery of godliness, God was manifested in the flesh.* In the preceding preliminary remark, I have enumerated some of the high and important purposes why he was born, and for what causes he came into the world. Others vast, and truly divine, will appear in the further prosecution of the subject.

He shall be called, *Wonderful*; and so indeed he was; he is *Christ* over all blessed; he is also *God*, over all, blessed for ever. The word *Christ* signifies, anointed, or qualified for some high and eminent designs. The word *blessed*, signifies, chosen, or selected for these purposes and intentions. Thus the
Angel,

Angel, *Gabriel*, addressed the Virgin Mary—*Blessed art thou among women.* To which her cousin Elizabeth added—*And blessed is the fruit of thy womb.* He shall be set apart and anointed by the Holy Ghost, for the mighty purpose of saving a lost world.

The ancient prophets who foretold *Christ's* coming appear transported with the view of his glory. Not only the New Testament, but also the Old, represent the Messiah as the most remarkable and most honourable person, that ever appeared on the stage of the world: it speaks of him as a glorious governor, a prince, a king, a conqueror, besides other magnificent titles of the greatest dignity; shewing that his government should be extensive and everlasting, and that his glory should fill the whole earth. But while the prophets foretel his greatness they foretel also his meanness; they shew, indeed, he was to be a glorious king, but a king who was to be despised and rejected of men; and that after the great expectation that men would have of him, he was to pass over the stage of the world, unobserved and disregarded.

About the time of his coming, the Jews were big with hopes of him as the great deliverer, and chief ornament of their nation. And, if history may be credited, even the heathens had a notion about that time, which possibly was derived either from the Jewish prophecies, or from heathen oracles, which God over-ruled sometimes to announce truth, that there was a prince of unparallel'd glory, to rise in the east, and even in Judea, in particular, who was to found an universal monarchy *a*. But their vain hearts, like that of most men in all ages, were so intoxicated with worldly pomp, that that was the only greatness they had any notion or relish of; this made

a See Suetonius Vita Tiberii, Taciti Annal. Cudworth's Intellectual System, Gales's Court of the Gentiles, Stillingfleet's origines Sacre.

made them form a picture of *Him*, who was the desire of all nations, very unlike the original.

A king, whom the world admires, is one of extensive power, with numerous armies, a golden crown and sceptre, a throne of state, magnificent palaces, sumptuous feasts, many attendants of high rank, immense treasures to enrich them with, and posts of honour to reward their services.

Here was the reverse of all this ; for a crown of gold, a crown of thorns ; for a sceptre, a reed put into his hand, in derision ; for a throne, a cross ; instead of palaces, not a where to lay his head ; instead of sumptuous feasts to others, oftentimes hungry and thirsty himself ; instead of great attendants, a company of poor fishermen ; instead of treasures to give them, not money enough to pay tribute, without working a miracle ; and the honour they were promised, was, each of them to *bear a cross*. In all things the reverse of worldly greatness from first to last ; a manger for his cradle at his birth, not a place to lay his head sometimes in his life, nor a grave of his own at his death.

Here unbelief frets and murmurs, and asks, Where is all the glory that is so much extolled ? For discovering this, faith needs only look through that thin vail of flesh, and under that low disguise appears the Lord of Glory, the King of kings, the Lord of Hosts, strong and mighty, the Lord mighty in battle *a* ; the heavens his throne, the earth his footstool, the light his garments, the clouds his chariots, the thunder his voice, his strength omnipotence, his riches all-sufficiency, his glory infinite, his retinue the hosts of heaven, and the excellent ones of the earth, on whom he bestows riches unsearchable, an inheritance incorruptible, banquets of everlasting joys, and preferments of immortal honour ; making them
kings

kings and priests unto God, conquerors, yea, and more than conquerors, children of God, and mystically one with himself.

But when Christ assumed the form of a *servant*, and passed over the stage of the world, unnoticed; yet this state of debasement was not without some discoveries of his intrinsic glory.

His birth was mean on earth below, but it was celebrated with hallelujahs, by the heavenly host, in the air above; he had a poor lodging, but a star lighted visitants to it from distant countries. Never prince had such visitants so conducted. He had not the magnificent equipage of sovereigns, but he was attended by multitudes of patients, seeking and obtaining healing of soul and body, which was more real grandeur than if he had been attended with crowds of princes: he made the dumb that attended him sing his praises, and the lame to leap for joy; the deaf to hear his wonders, and the blind to see his glory; he had no guards of soldiers, nor magnificent retinue of servants, but as the Centurion, who had both acknowledged health and sickness, life and death, took orders from him: even the winds and storms, which no earthly power can control, obeyed him; and death and the grave dared not to refuse to deliver up their prey, when he demanded it. He did not walk on carpets of Persia, but the sea joyfully supported him when he honoured it as his path. All nature, sinful man excepted, honoured him as its Creator. By these, and many such things, the Redeemer's glory shone through his meanness in the several parts of his life. Nor was it totally clouded at his death; it was not indeed attended with the fantastic trappings of artificial sorrow; but the frame of nature solemnized the death of its author; heaven and earth were mourners, the sun was clothed in black. And, if the inhabitants of
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the earth were unmoved, the earth itself trembled under its awful load; few Jews paid him the compliment of rending their garments, but the temple, the pride of their nation, rent asunder its beautiful vail, as now having lost its illustrious visitant; and even the rocks, not so insensible as they, rent their bowels. He had not a grave of his own; but the graves about Jerusalem, spontaneously open to accommodate him. Death and the grave might be proud of such a tenant in their territories; but he came not there as a subject, but as an invader and conqueror; it was then the king of terrors lost his sting, and on the third day the prince of life triumphed over him, spoiling death and the grave.

Such was the life, and such was the death of Christ, whom the Apostle, justly, in the text, accounts the top, the crowning glory of the Jewish nation.

But as he elsewhere saith, none of us liveth unto himself, and none of us dieth unto himself, so I may add, that this observation was applicable to Jesus, in it's fullest force.

“ He taught us how to live, and (oh too high

“ A price for knowledge) taught us how to die.”

Yes; his life, and death, doctrines, and miracles, all tended to the glory of God, and the happiness of men.

2. He was CHRIST the BLESSED, not only as he was the glory of the Jewish nation, but to shew all the infinite perfections of the Deity, so as to exhibit him as an object of worship and honour, and a ground of trust, love, and esteem. And truly the glory of God was manifested *in the face of Christ Jesus, being the brightness of the Father's glory, and the express image of his person.* The beautiful frame of nature shews much of God; but alas it is overcast with a gloom

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of terror towards a guilty world. And although its language be plain and loud in proclaiming the glory of the Creator, yet it is dark and intricate as to his inclination towards sinful men: it neither assures peremptorily that we are in a state of despair, nor gives sure footing for our hopes. If we are favourites, whence so many troubles? If we are hopeless criminals, whence so many favours? Nature shews God's glory and our shame; his law our duty, and consequently our danger; but about a way of escape—Nature is dumb on this important point. But, Jesus, as the woman of Samaria, justly observed, when he came *tells us all things*. But a mind affected only with outward grandeur would scarcely credit, that more of the glory of God shines forth in Christ crucified, than in the face of heaven and earth; the face of Christ, in which sense discovers nothing but marks of pain and disgrace, that bloated, mangled visage, red with gore, and covered with marks of scorn, swelled with blows, and pale with death, that would be the last object in which the carnal mind would seek to see the glory of the God of life.

It would turn away from the deformed mangled object, but would have possibly viewed with rapture the same Jesus, when transfigured on the holy mount, and holding conference with Moses and Elias, his celestial Visitants. Divine glory shone indeed then in a bright manner on mount Hermon, but not near so brightly as on mount Calvary; this was the more glorious transfiguration of the two. Though all the light in the world, in the sun and stars was collected together, into one stupenduous mass of light, it would be but darkness to the glory of this seemingly dark and melancholy object, for it is here alone, *we all with open face, behold, as in a glass, the glory of God.*

Here

Here shines spotless justice, incomprehensible wisdom, and infinite love, all at once: none of them darkens or eclipses the other, every one of them gives a lustre to the rest. They mingle their beams and shine with united eternal splendor: the just Judge, the merciful Father, and the wise Governor. No other object gives such a display of all these perfections, yea, all the objects we know, give not such a display of any one of them. No where does justice appear so awful, mercy so amiable, or wisdom so profound.

Here shines forth the glory of infinite love to a lost world. Comparisons can give but a very imperfect idea of this love, which passeth knowledge; for though we should suppose all the love of all men that ever were, or shall be on the earth, and all the love of angels in heaven united in one heart, that heart would be cold, compared to that which was pierced with the soldier's spear. The Jews saw but blood and water, but faith can discern a bright ocean of eternal love flowing from these wounds. We may have some impression of the glory of it, by considering its effects; we should consider all the spiritual and eternal blessings, received by God's people for four thousand years, before Christ was crucified, or that have been received since, or that will be received till the consummation of all things; all the deliverances from eternal misery; all the oceans of joy in heaven; the rivers of water of life to be enjoyed to all eternity, by multitudes as the sand of the sea shore. All these, and ten thousand times more, are the blessings which flow from that love that was displayed in the cross of Christ. Here also beam forth the glories of infinite wisdom.

The glories that are found separately in the other works of God, are found united here. The joys of heaven glorify God's goodness, the pains of hell

glorify his justice; the cross of Christ glorifies them both in a more remarkable manner, than heaven or hell glorifies any of them. There is more signal honour done to the justice of God by the sufferings of Christ, than by the torments of devils; and there is a more remarkable display of the goodness of God, in the redemption of sinners, than in the joy of Angels; so that we can conceive no object in which we can discover such manifold wisdom, or so deep contrivance for advancing the glory of God.

To this add, that it equally tends to the *good* of man. *It heals all his diseases, it pardons all his sins.* It is the sacrifice that removes the guilt of sin, it is the motive that removes the love of sin; it mortifies sin, and expiates it, it atones for disobedience, it excites obedience; and purchases strength for obedience, and makes it easy and delightful.

In fine; so universal and vast was this design, that no part of the universe was unconcerned in it.

The glory of the Creator was eminently to be displayed, all the divine persons were gloriously to be manifested, the divine attributes to be magnified, the divine works and ways to be honoured; the earth was to be redeemed, hell conquered, heaven purchased, the law to be magnified and established, its commandments to be fulfilled, its curse to be suffered, the head of the old serpent was to be bruised, his works to be destroyed, and the principalities and powers of darkness to be spoiled and triumphed over openly, the principalities and powers of heaven were to receive new matter of everlasting hallelujahs, and new companions to join them, fallen Angels were to loose their old subjects, and the blessed Angels to receive new fellow-citizens. A new heaven and a new earth formed, to be the scenes of the future glory and blessedness of the countless millions of the redeemed!—What things are these!

Thus

Thus I have attempted to delineate the mediatorial character of *Christ*, and his high qualifications, for the execution of a performance of universal importance, the preparation incomparably solemn, the Deity himself looking on with complacency, and all the hosts of heaven in loud and triumphant anthems of joy, celebrating the matchless achievements of his victorious arm. As he is, in one word, the foundation of all the councils of God, the rock on which the church is built, the brightest mirror of all the divine perfections, the inexhaustible and only source of every grace, virtue, and excellency, to men; May we not fairly infer from this view of him, that he is *Christ the blessed. a*

But the text says also, he is God over all, *blessed* for ever. It introduces me to the

II. Head, which was to prove the Divine character of the Son of God; and to obviate some of those objections that have, for many ages, in various forms, been made to the divinity of the person of Christ.

To proceed with regularity; I shall, as on the former head, make some preliminary remarks, especially as the distinct *Divinity* of the Son, involves the idea of a plurality of persons. Remark. I must candidly own that the word TRINITY, is not to be found in all the Bible. It is a term of the invention of men. How, and why, it came to be used, I shall inform you. During the Apostolic age, nay for 180 years, the faith of the church all along was in the Father, Son, and Holy Ghost, one God, into which they were baptized. The Father was not the Son, nor the Son the Father, nor the Holy Ghost either of the other. This was the common faith of the church, before either *Person*, or *Substance*, was used. *Justin Martyr*, informs us, that the sacred three were equally worshipped as *one* God. In *Athenagoras*, we find

find plain mention made of the *Union and Distinction* of Father, Son, and Holy Ghost.

Theophilus, about the year 180, is the first writer extant that expressly gives them the name of *Trinity*. The mighty contentions raised by *Sabellius*, *Praxeas*, and *Noetus*, obliged the orthodox to adopt terms to express their judgment respecting the sacred three, and they termed it Trinity of Hypostases, persons, in unity of usia, or essence. And I own that these learned Greek and Latin Fathers, frequently bewildered themselves in subtleties and artificial terms to define *that*, in which all human comprehension is swallowed up and lost.

“*Ignoscenda tamen, si scirent ignoscere HOSTES.*”

“A venial fault, if foes knew to forgive.”

I acknowledge that the doctrine of the Trinity is attended with difficulties. And yet we must perceive that the Holy Scriptures hold out for our belief, and object of worship, three distinct names, or titles, of *Father*, *Son*, and *Holy Ghost*. The divinity of the first of these all parties agree in. The divinity of the Holy Spirit, I shall here prove from scripture, reserving, that of the Son, to conclude the discourse.

The person of the Holy Ghost is described in scripture as the immediate worker of miracles; *a* and even of those done by our Lord Himself. *b* The conductor of *Christ Jesus* in his human capacity, during his state of humiliation here upon earth; the inspirer of the Prophets and Apostles; the searcher of all hearts, and the comforter of good men in difficulties. *c* To *lie* to Him, is to *lie* unto God; *d* blasphemy against him, is unpardonable; *e* to resist Him, is to resist God. *f* He is in God, and knows the mind of God, as a man knows his own mind; and

a Acts xxiv, 45, 46. *b* Matt. xii. 18. Acts x. 38. *c* Matt. iv. 1.—
xii. 18. *d* John xiv. *e* Acts v. 3, 4. *f* Matt. xii. 31, 32.

and that in respect of *all things*, even the *deep things* of God. *a* Men's bodies are his *Temple*, and so are we the *Temple* of God. *b* He is joined with Father and Son, in the solemnity of Baptism; in religious oaths, and invocations for grace and peace, *c* in the same common operations, *d* and vocation of persons into the ministry: *e* and he is joined with the Father in the same common mission, even of the *Son* himself, *f*. In a word, he is *Lord g* (or *Jehovah*) and *God, h* and *Lord* of Hosts. *i* This is a brief summary of what the Scriptures have taught us of the person, character, and offices of the Holy Ghost.

Thus sacred Scripture plainly holds forth to us Three Persons, dignified with the same high titles of *Lord, God, &c.* invested with the same high powers, attributes, and perfections; and intitled to the same honour, worship, and adoration.

The Trinity in Unity, is the one Supreme Being or Nature, distinguished from all other beings by the name of *Jehovah*; for the Scripture gives us the following position:

Deut. vi. 4. *The Lord our God is one* JEHOVAH: and again, Psal. lxxxiii. *Thou, whose name ALONE is JEHOVAH, art the Most High over all the earth.*

Yet Christ is Jehovah.

Jer. xxiii. 6. *This is the name whereby he shall be called, JEHOVAH our righteousness.* So also Isaiah vi. 1, 2. *I saw JEHOVAH high and lifted up, &c.* which John xii. 41, expressly says respected Christ.

So is the Holy Spirit designed by the same supreme, and incommunicable title.

Ezek. viii. 1, 3. *The Lord JEHOVAH put forth the form of an hand and took me—and the SPIRIT lift me up, &c.*

Therefore,

a Acts vii. 51. *b* 1 Cor. ii. 10, 11. *c* 1 Cor. iii. 16. *d* 2 Cor. xiii. 44. *e* 1 Cor. xii. 5, 6, 7. *f* Acts xiii. 2.—ix. 15. *g* Isa. lxviii. 16. *h* Compare Exod. xxxiv. 34. with 2 Cor. iii. 17. *i* Acts v. 3, 4.

Therefore, the Father, the Son, and the Holy Ghost, are ONE Jehovah: They are three persons, yet have but *one name, and one nature*. And here it is to be observed, that the argument acquires irresistible force, from this consideration, that the name *Jehovah* is not capable of such equivocal interpretations, as that of *God*; it has no plural, is incommunicable to any derived or created being; and is peculiar to the divine nature, because it is descriptive of it. *a*

At a very early period of the Church, upon the *incomprehensibility* of the doctrine, some bold men, *b* rejected

a See a learned and excellent Treatise on this mysterious subject, by the Rev. *William Jones*.

b *Praxeas*, about the year 186, denied the doctrine of the Trinity, and charged the Church with *Tritheism*. *Tertullian* supported the received doctrines, and overthrew his arguments.

Not long after *Noetus*, revived the charge, and his plea was that God is *One*, and that there could not be a plurality in the Godhead. But he went away with the character of a weak and rash man; and his opinions were condemned by the Christian Church. Yet his followers had so exalted an opinion of the Divinity of Christ, that they had no way of solving the difficulty, but by making Father and Son *one Person*—They were on that account termed *Patripassians*.

About the middle of the third century, arose *Sabellius*. He was a violent *Unitarian*, and charged the Church with the worship of *Three Gods*. He boldly struck out the Divinity of Christ, ridiculed an *incarnate God*, and denied his *existence*, previous to his *incarnation*. He may, therefore, justly be termed the father of the *Socinians*, who, when they were pleased to speak out, held nearly the same principles.

Within a few years after *Sabellius*, *Paul*, of *Samosata*, carried on the same charge of *Tritheism* against the church; was a warm, injudicious asserter of the *Unitarian Plan*, confining all worship to the *Father* only, exclusive of the other Persons. Eusebius informs us, that the Bishops of the Church, struck with horror at the impiety of his tenets, ran together against him, as a wolf that was endeavouring to destroy the flock of Christ.

About the end of the third century appeared *Arius*, who to avoid *Tritheism*, (as he thought) and to preserve the unity of the Godhead, and that there might be one *self-existent Being* or *Person* (Ἐν τοῦ ἀγέννητου, οὐκ ἀγέννητος) denied the Divinity of the Second Person, only allowing a *real pre-existence*, and so making him more antient than the others before-mentioned did. To demonstrate to my readers that I do him justice, I shall give his comment on the incarnation of the Eternal Λόγος. John i. 11.

“In

rejected the plurality of persons in the *Godhead*, and charged the orthodox with *Tritheism*, or the worship of *Three Gods*.

That the Deity existing in three Hypostases, and yet *One God*, is a mystery, and an incomprehensible one two, is the less to be wondered at, when we reflect upon the scanty limits of the human understanding; and if all around us, if all within us, is so, how infinitely more inconceivable must *He* be, a very small part of whom the highest Seraphim can understand.

The *Incarnation* of the Son of God is a mystery never to be comprehended. There are some *seeming* not *real* repugnancies in it. Self-existence is another mystery, of which we know little; for we can conceive very imperfectly of an *uncaused cause* of all things. Eternity is so vast a mystery, as we are utterly lost in the contemplation of it. *Eternity past*, confounds the most acute understandings.

So the belief of *three persons*, every one singly *God*, and altogether one *God*, is a case where the terms of

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“ In the beginning of all things, before ever the earth or the world was made, there existed a very glorious and excellent creature (since called the *Word*) the Oracle of God, and Revealer of his Will. That excellent person, the first whom God of his good pleasure and free choice, gave being to, was *with* God the Father; and he *was* God, another God, an *inferior* God, infinitely inferior, but yet *truly* God, as being *truly* partaker of Divine Glory *then*, and fore-ordained to have *true* dominion and authority in God’s own time. God employed him as an *Instrument*, or under-Agent, in framing and fashioning the world of *inferior* creatures; and approved of his services so well, as to do nothing without Him.”

The sum of the opinions of the *Arians* are these: *viz.* Jesus Christ was a very glorious Creature, deriving his *Being* by the *Will* of God from the *Father*; existed infinite ages before all worlds, yet not *eternal*; was of consequence inferior to the *Father*, in his existence, substance, and perfections, being *mutable* as a creature, though rendered *unchangeable*, by the decree of God. Yet as deriving from, and partaking of his *Father’s Divinity*, he was entitled to a degree of worship, not supreme, but subordinate; not absolute, but relative, &c.

N. B. I have drawn my information respecting the tenets of these *Heresiarchs*, from the purest sources. See Mosheim’s Ecclesiastical History, with Mc Lean’s Notes.

the proposition carry *ideas* with them *seemingly*, but not *plainly*, repugnant. Another instance of this may appear in God's foreknowing events depending on *uncertain* causes: *Abab* was expressly foretold by the inspired prophet, that he should fall at Ramoth Gilead, and dogs should lick his blood; but this event depended on a man, spontaneously discharging an arrow, from seemingly no motive, and apparently having no object in view: yet he mortally wounded the devoted Prince.—That *Jezebel*, should be eaten by dogs, in the middle of a crowded city, and that her ignominious death should arise from her ill-timed sarcasm upon *Jehu*; and yet that such was to be her end, *seemingly* depending on the capricious will of that furious Captain, is altogether unaccountable by us.—Still more so is that, where the whole councils of God, respecting the redemption of mankind, were laid in prospect of Adam's fall, when his honour, interest, and moral powers, all conspired to secure perpetuity in his happy state. So is it with our belief in the Holy Trinity; we know what we mean when we say *every one*, as clearly as if we said *any one* is God; a person having such and such essential perfections. We see not perfectly how this is *reconciled* with the belief of *one God*, as we see not how the divine prescience is reconciled with *future contingents*. Yet we believe both, not doubting but that there is a connexion of the *ideas*, though our faculties cannot fully ascertain that connexion. *a*

But I am still asked, if we worship a Trinity of persons, are we not chargeable with *Tritheism*; I say no, and our defence is as follows: by comparing Scripture with Scripture, we plainly find that the *divine* Unity is not an Unity of *Person*; we observe that there are more persons than one,
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a See Dr. Waterland's Defence of the Divinity of Christ, p. 314. A work that never was answered, and likely never will.

dignified with the same high titles *Lord, God, &c.* as I observed before. Yet the Scripture never tells us of three *true Gods*; but constantly asserts that God is One. We read that the *Father is Jehovah*, the *Son is Jehovah*, and the *Holy Ghost is Jehovah*, and yet the *Lord Jehovah* is one Jehovah. The *Father creates*, the *Son creates*, the *Holy Ghost creates*, and yet there are not three Creators. We worship the *Father, Son, and Spirit*; and yet there are not three objects of worship. The obvious conclusion from these premises is, that these three divine Persons are one God; and thus the Scripture notion of Unity is of more persons than One, in the same Godhead. Yes, there is a *medium* between *Sabellianism* and *Tritheism*. We assert not three absolute, original, co-ordinate Divinities, like the *Marcionites* of old; we hold a distinction, and even a subordination in the offices of the Persons, not in nature. We *separate* not the Persons from each other, with the *Arians*; if we did any of these, there might be some colour for the charge of *Tritheism*. But we acknowledge with the Scriptures one *God*, the Father with his co-essential Son and Spirit, one head and fountain of all, the three Divine Persons being one in nature, one in knowledge, in presence, in operation and energy; never separate, never asunder, distinct without division, united without confusion. If this be *Tritheism*, it is what the Scripture has taught us, and what the Blessed God, who best knows his own nature, has recommended to us. Such too were the sentiments of the wisest and best of men in every age of the Church. And it is remarkable that Divine Providence has carefully upheld this doctrine, though all imaginable artifices have been from the beginning employed to overthrow it; and God has visibly blasted all attempts against the Eternal Godhead of his Blessed Son.

But with all the difficulties that attend this tremendous and sublime doctrine, it would be but fair and candid in its opponents to propose to us a *better*. ^a This equitable requisition was made by the Philosopher ^b to his opponents, in his belief of the immortality of the Soul; but all the comfort they gave him was, that, "when he died, he would *cease to be*." So I am afraid that these subtle disputers of this world would act by us, as when *Shishack*, king of Egypt, took away all Solomon's *golden shields*, *Rehoboam*, that *wise* man, (as *Hales* of Eaton ironically calls him) put in their room, *shields of brass*; and that the charge they bring against *Trinitarians*, of *Tritheism*, will from their own principles, recoil upon themselves.

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^a I presume my readers will not be displeased with the following anecdote, which is not more surprising than it was true.—A society of Gentlemen, most of them possessed of a liberal education, and polished manners, but, unhappily, had been seduced from a belief in the Sacred Scriptures, used to assemble alternately in each other's houses, on the banks of the Tweed, for the purpose of ridiculing Revelation, and hardening one another in their infidelity. At last they unanimously formed a resolution, solemnly to burn the *Bible*, and so to be troubled no more with a book which was so hostile to their principles, and disquieting to their consciences. The day fixed upon came, a large fire was prepared, a Bible was laid on the table, and a flowing bowl stood ready, to drink its dirge. For the execution of their plan, they fixed upon a young Gentleman, of high birth, brilliant vivacity, and elegance of manners; but whose name I conceal from a regard to his honourable and truly worthy family. He undertook the task; and, after a few enlivening glasses, amidst the applauses of his jovial compeers, he approached the table, took up the Bible, and was walking resolutely forward to put it in the fire.—He happened to give it a look.—All at once, he was seized with trembling, paleness overspread his countenance, and his whole frame seemed convulsed. He returned to the table, and laying down the Bible, said, with a strong asseveration, "We will not burn *that Book*, 'till we get a better." But

Men may LIVE fools, but fools they cannot DIE.

YOUNG'S NIGHT THOUGHTS.

I have only to add, that this same gay, and lively young Gentleman, came to die; and, on his death-bed, got sincere repentance, deriving unshaken hopes of forgiveness, and of future blessedness, from that Book he was once going to burn.—This anecdote I had from several Ministers, who attended him during his dying moments.

^b Cicero de Senectute.

The disciples of *Arius*, uniformly maintained that the *Father* was the *Alone Supreme God*; that the *Son* was *God* too, *very God, God by nature*; but, deriving his existence from the *Father*, must be *inferior* to him: so also is the *Holy Spirit*, being derived from both. They held that *One* divine person is equivalent to *One God*, and *Two* to *Two Gods*, and *Three* to *Three Gods*. The case is plain, the consequence unavoidable. *One Supreme*, and two *Inferior Gods*, is their avowed doctrine; and certainly, the asserting *Three Gods* (whether co-ordinate, or otherwise) is *Tritheism*, against the *First Commandment*, against the whole tenor of scripture, and the principles of the primitive church. *a*

And as their religious *tenets* were, so was their worship "*absolute, supreme honour, is plainly appropriated to the person of the Father only, as the absolute supreme being, or the one God.*" This was a leading tenet from which the *Arians*, antient and modern, never swerved. *b* They held that *ultimate, absolute, supreme, sovereign WORSHIP* is due to the *Father only*; *Mediate*, relative, inferior worship may be paid to *creatures*. The *Father* therefore being considered as alone *supreme*; *supreme, absolute, sovereign worship* is due to *Him only*; *Christ*, being a *Creature*, (according to them) *derived, inferior, dependant*, yet is to be worshipped, but with a *proportionable* degree of veneration and honour, which must be *inferior, relative* worship. As the *Object* and *Nature* of divine worship (for I exclude the idea of *civil respect*, which may be paid to *creatures*) are of the last consequence for us to know, let us for a moment look into the scriptures, and see if there is the least vestige of foundation for this distinction in religious Adoration.

Prayer

a Dr. Waterland's Defence, page 336.

b See Dr. Clarke's *Scripture Doctrine of the Trinity—Modest Plea, &c.* page 94th.

Prayer we often read of; but there is not a syllable about *absolute* and *relative*, *supreme* and *inferior* *prayer*. We are commanded to pray *fervently* and *incessantly*, but never *sovereignly* or *absolutely*, that I know of. We have no rules left us, about *raising* or *lowering* our *intentions* in proportion to the *dignity* of the *objects*. Had this been the case, I make no doubt but a God, *jealous of his honour*, would have given us directions on this important matter, so as to make our worship either *high*, *higher*, or *highest*, as occasion should require, but He has given us none. Nay,

The whole tenor of Scripture runs against it. Let us, in order to prove my assertion, consider such acts and instances of worship, as are laid down, whether under the old or new dispensation.

Sacrifice was one instance of worship required under the law; and it is said, *He that sacrificeth unto any God, save unto Jehovah only, He shall be utterly destroyed.* *a*

Now upon the famed instance of the Israelites, making and worshipping the golden calf, they had but to alledge, they meant only that image as a *medium* through which they worshipped the Deity, with *supreme*, if, only with *relative* adoration; as Aaron caused to be proclaimed, that it was a *feast to Jehovah.* *b* But the Supreme Majesty admitted no such distinctions; and notwithstanding he was prevailed upon by Moses, to spare their utter extirpation, he declared, that in their future visitations for their sins, *This* their idolatry, he will still remember against them. *c*

The case was the same with religious vows, *Swearing by God's name*, was of the same nature; but we find no *distinction*, or *degrees* of solemnity, with

a Exod. xxii. 20.

b Exod. xxxii. 5.

c Ch. xxxii. 34.

with which men were to perform those acts of religious worship.

In the New Testament, where the *Lycaonians* would have done *sacrifice* unto the Apostles, *Paul and Barnabas*, these holy men did not tell them that *sacrifice* was of *equivocal* meaning; and that they might proceed in it, provided they would rectify their intentions, and consider them as *Apostles* only; but run among them, and forbade them to *sacrifice* to them at all. The Angel, in the *Revelations*, did not direct *John* to consider him only as an *Angel*, and proportion his adoration accordingly; but strictly forbidding him to do it at all, said, *Worship God*. To this I may add, that the *Martyrs*, when required by their Pagan persecutors, only to throw a few grains of incense into the fire, and pay their Deities what degrees of worship they pleased, and so save their lives, honours, and estates, at this easy rate; yet these brave servants of the living God, scorned to divide even the smallest degree of worship between the true God, and dumb Idols. *a*

We conclude then, that no *medium* however significant, no *man* however holy, no *angel* however intelligent, nay, even the *Son of God*, should he possess ten thousand times more holiness and excellency than all the hosts of heaven, if he is considered only as a *creature*, can be worshipped; and, for once, we agree with the *Socinians*, in accounting the *Arians* chargeable with *idolatry*, since they worship the *Son* and *Spirit*, whom they consider only as *creatures*.

We see then on whom the charge of *Tritheism* justly fall; as also the danger of forsaking the good old

a This was the grand reason why the antient Fathers so zealously opposed *Arianism*, because that Christianity, which was intended by God Almighty, for a means to extirpate Pagan Idolatry, was thereby itself *Paganized* and *Idolatrized*; in as much as they worshipped the *Son of God Himself*, supposed by them to be no more than a *Creature*. Cudworth's *Intell. System*. Page 628.

old way, and in avoiding imaginary inconsistencies, to run into errors of the most fatal tendency.

But to avoid every appearance of *Tritheism*, with which We *apparently*, and the Arians *really* were chargeable, *Sabellius*, and the *Socinians*, took more decisive steps, and boldly cut, instead of troubling themselves to loose the knot; and at once struck out the Son, and Spirit, from the œconomy of the Persons in the Godhead.

This introduces me to consider the UNITARIAN Scheme. It would be well in all disputes of moment, if we could fix the precise meaning of the *Terms*. And as this of *Unitarian*, is capable of several definitions, I shall shortly consider each. Candour obliges me to suppose that, by the appellation these Gentlemen have assumed, they mean that the *Divine Unity*, is alone the object of worship; and so far they are perfectly right. Let us now see how far we go along with them, and where and when we must part. And here we agree with them, that the object of all divine worship is ONE GOD; and to give it to any other being, however exalted, is Idolatry, and will be punished as such. “*Hear, O Israel, the Lord our God is one Lord.*”^a The *Anti-Trinitarians*, of all sorts, maintain that this *Unity* in the text, is that of *Person*; and that the *Father* alone is here intended; but the words literally rendered are, *Jehovah, our God, is one Jehovah*. Now, if it only respected the *Person* of the Father, exclusively of the other Two, it would run thus: The *Father*, our God is *one Father*; just as if we should say, *David*, our King, is one *David*. And where would be the propriety of such phraseology? But, *Jehovah*, which always includes in it the idea of the Eternal, Immutable, and Infinite Being, is *One*, in opposition to Gods *many*, and Lords *many*, is here designed. Thus the

Scribe,

^a Deut. vi. 4.

Scribe, who quoted this very text, *a* understood it, and whom our Lord commends, as answering so far discreetly. Yet it is carefully to be noted, that although he commends him for acknowledging *one God*, he wanted something farther, *He was not far from the Kingdom of God*, that is, to be a subject of *Messiah's Kingdom*. And that *one thing* that he wanted, was to acknowledge the Son to be God and Lord, as well as the Father; for, He, in common with the Jews, had very imperfect notions of the *Divinity* of the Messiah. And it is remarkable that both the Evangelists, Matthew and Mark, *b* after relating this conference of our Saviour with the *Scribe*, immediately subjoin the history of his putting a question to the *Pharisees*, How the Messiah could be both David's Son, and David's Lord, quoting Psal. cx. 1. *The Lord said unto my Lord, &c.* It is exceedingly probable that the intention of our Lord's question was to correct the Jewish construction of Deut. vi. 4, and to intimate, as far as was proper at that time, that the Father is not εἷς Κύριος, *one Lord*, in such a sense as to exclude the Son, who is also Κύριος, or *Lord*, and tacitly included, as often as the Father is stiled the *only God* or *Lord*. *c*

But still it may be urged, from such texts as the following, *There is no God before me, neither shall there be any after me:—I am God alone, and besides me there is none else, &c.* In the New Testament—*To us there is but one God, the Father, of whom are all things, and we in him:* And are not these *exclusive* texts? They are so, in a certain sense, and yet they do not affect the doctrine of the Blessed Trinity. It is a rule and maxim in all writings, that *exclusive*

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terms

a Matthew xxii. 35.*b* Mark xii. 23.*c* Dominus ipse præcipuum mandatum Legis, in *Unius Domini* confessione et dilectione docens esse, non suo ad *Scribam sed Prophetæ* testimonio usus est, esse se *Dominum*. *Dominum unum* ita ex lege docens, ut se quoque *Dominum* Prophetæ Teste confirmat. Hilar. Page 1001.

terms are not always to be rigorously interpreted, so as to leave no room for *tacit* exceptions, such as reason and good sense will easily supply. It may be needless, and, on some occasions, improper to mention every exception, but to leave them to the intelligent reader.—For example; it is said, *No one knoweth the Father, but the Son, and no one knoweth the Son but the Father.* ^a It would seem from this text, that the Father does not know himself, nor the Son himself. But no man of common sense can think so of either. Paul the Apostle says, *I determined not to know any thing among you, save Jesus Christ, and him crucified.*—Did he, by this passage, resolve to take no notice of either the Father, or the Spirit, in his doctrines? No body will say it. If then God intended equal honour to the Son and Spirit, as to the person of the Father, why did he not give some cautions to mankind? I answer, such cautions were *unnecessary*. For none of those declarations, concerning the *Unity of God*, and the worship due to *God* alone, were made at the beginning, or before *idolatry* was grown into practice. The intent and design of these declarations was to be a remedy against it, and to root it out of the world; and so were always made in opposition to all *other Gods*, *opposite* to, and different from the *God* of Israel. Thus the end of them was fully answered, and there was no occasion explicitly to mention the *Person* of the Son, before the proper time came to reveal his distinct person and character to the world. They might have been *hurtful* in religion. Had the *First Commandment* run thus, *Thou shalt have no other Gods besides me*, except my *Son* and *Spirit*; it had been plainly making these *two other Gods*, and so confirmed *idolatry*, instead of destroying it. These cautions were also unnecessary, after the in-
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carnation of the *Deity*, where his perfections shone forth in full lustre, so as justly to claim supreme, divine, adoration, in the Person of the Son; and revelation loudly proclaimed that it was the will of the Most High, that *all men honour the Son, even as they honour the Father*; and *he that honoureth not the Son, honoureth not the Father*. So that the want of an exception in respect of God the Son, or Holy Ghost, is an argument to us that their Unity is too strict and intimate to admit of it. This may serve too as an interpretation of that other text, *One God the Father*, for it is immediately subjoined, and *One Lord Jesus Christ, by whom are all things, and we by him*; intimating the joint co-operation of Father and Son, in the work of Creation; a work always ascribed to the Deity, or True God: for, *He that built all things is God.* *a*

But, if to avoid the imputation of *Tritheism*, or the worship of three Gods, *Unitarians* disclaim all belief of the Divinity of the Son, and Spirit; and, of consequence, scorn to worship their Deity, and pay their addresses equally to *Jehovah, Jove, or Lord*; *b* they fairly renounce all pretensions to *Christianity*; and, by giving up with its Divine Author, they bid farewell to all its hopes and joys.

So we see from the whole, that *Arianism* is only another name for *idolatry*; and the *Unitarian Scheme*, strictly speaking, none other than *Paganism* refined. For the Bible exhibits no other God, *than a God in Christ, reconciling the world, as the only living and true God*. And how the Gentlemen of both these descriptions, apply the solemn rite of Baptism, to children, "In the name of Father, Son, and Holy Ghost," and dismiss their flocks with the solemn benediction of the Grace of our Lord Jesus Christ, and the love of God, &c. is beyond my comprehension.

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a Heb. iii. 4.*b* Pope's Universal Prayer.

I now proceed to state the Scripture Doctrine of the *Divinity of Christ*. And what has been already advanced, tends much to lessen the delightful task. It must be confessed that an *inferiority* of the *Son* to the *Father* is frequently mentioned, and Christ Himself asserts it in several passages. It is also well known, that there may be such a thing as a *priority* in arrangement of persons of the same dignity; the very term, *Father*, implies a priority in nomination, and arrangement, in the sacred œconomy; yet this is not always the case; for in the solemn, apostolic benediction, the *grace* of the *Son* is invoked *prior* to the *love* of the *Father*. There may also be such a thing as an *inferiority* in point of office, and yet an equality in respect of *nature*. When Jesus returned to Nazareth, and submitted himself to Joseph and Mary; or, when he took a towel and a basin of water, and *washed his Disciples feet*; will any say, in these instances of condescension, that he was their *inferior*? In the same manner, respecting his purchase and administration of his mediatorial kingdom, he is the *Father's servant*, and even the finishing *act*, the surrendering up that kingdom into the hands of his *Father*, constitutes *inferiority* a when that is done, all vestiges of *subordination*, are eternally done away; and the *Deity* of the *Son*, blazes forth for ever in eternal splendor, where God is *all in all*; all *Deity*, all *equality*, in blessedness and glory. But even the cloudy Old Testament dispensation, did not altogether veil the essential glories of the *Son of God*: While he is exhibited as a *Child born*, a *Son given*, the veil is drawn aside, and there he is named, that is, he is, the *Mighty God*, the *Everlasting Father*, *Prince of Peace*. *b Awake, O Sword*, (says the *Deity*, in the person of the *Father*) *against my Shepherd, and against the Man that is my Fellow*,

a 1 Cor. xv. 28.

b Isa. ix. 6.

Fellow, saith the Lord of Hosts. a This equality, in substance or nature, Christ himself declared, and claimed, *I and my Father are one.* His Divinity will appear from the following proofs and demonstrations.

I. His *names* and *titles*, by which he is called God, in a strict and proper sense. Scarcely had the Saviour ascended his Mediatorial Throne, when the enemy sowed tares of *Heresies* in the Church, by the means of *Simon Magus*, *Cerintus*, and others; some denying the *Divinity*, and others the *Humanity*, of our Blessed Lord. *John*, the beloved Disciple, who having been recalled from his banishment in *Patmos*, where he had been favoured with *Revelations* from Heaven, had retired to *Ephesus*, his usual seat of residence, was requested by the unanimous desire of all the Bishops of *Asia*, and neighbouring provinces, to write his *Gospel*. This, after solemn fasting and prayer, for the divine blessing and assistance, and being fully instructed and plentifully inspired, he cheerfully undertook: He thus began his lofty theme, *In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not any thing made that was made.* Words, and those that follow in that chapter, so clear and expressive of the Saviour's *Divinity*, as with reasonable men, might have ended all doubts and disputes on those Heads. "*In the beginning*, before there was any "*creature*, (consequently from all eternity) the "*Word*

a Zeck. xiii. 7.

I know well that *Little Nibblers* pretend to censure our Translation of the above, and such other like Texts; and *Mighty Reasoners* affect to find absurdities and contradictions in them. I would once for all tell the former of these Gentlemen, that the Bible was translated by a race of *Men*, and in an age which produced *Bobart*, *Selden*, and innumerable more, who, for oriental learning, and biblical knowledge, they are not to be compared with, in a day. As for the latter, it will be time enough for us to listen to their censures, and unseasonable ridicule, when they can prove to us, that they are *wiser than God*.

“ Word existed; and the WORD was no *distant*
 “ separate *power*, estranged from God, or unac-
 “ quainted with Him, but He was with God, and
 “ Himself also *very God*; not another God, but
 “ another Person only, of the same nature, Sub-
 “ stance, and Godhead.” Here it is to be noted,
 that the good Apostle, writing for the instruction
 of all future ages, boldly asserts that the Λόγος, or
 WORD, was God, which includes in it all that is
 good, great, or excellent. He has omitted nothing
 that might tend to confirm and enforce it. The
Word was God, before he had any *Dominion*, before
 he had acted as *Representative* of the Father; God,
 in the *beginning*, before the world was, before there
 was any Creature: God by whom the world was
 made, and to whom every creature owed its
 existence; who coming into the World, came unto
 his *Own*; who is *Jehovah* and *Lord of Hosts*, Κύριος
 Παντοκράτωρ, *the Lord Almighty*, and God over all.

But that we might have no trace of doubt about
 the Evangelists' sentiments respecting the Divinity of
 Christ, he styled the Son of God, *Jehovah*, which
 is never the *proper* name of any person, but as that
 person is considered as having *independent*, or *necessary*
 existence. The passage is in chapter xii. verse 41.
 where he refers to Isaias, chapter vi. verse 1. *I saw*
also the Lord sitting upon a Throne, high and lifted up,
and his Train filled the Temple. Above it stood the
Seraphims. And one cried unto another, and said,
Holy, Holy, Holy, is the Lord of Hosts, the whole
Earth is full of his Glory. Here we are to observe,
 that the Lord whom Isaias saw in his vision, was the
Jehovah, and Lord of Hosts, which is of the same
 signification with the *Lord God Almighty*. Him it
 was, and his *glory*, which the Prophet saw. And
 that this was *Christ*, and that glory Christ's glory,
 John expressly declares; and so in his account, Jesus
 is

is *Jehovah*, the Lord God *Almighty*. I might multiply quotations from Scripture in which he is stiled *Jehovah*, a word of *absolute* signification, and is the *incommunicable* name of the one true God. Some of these I shall here lay before the reader. *a*

a JEHOVAH.

Of old hast thou laid the foundation of the earth, &c. Psalm cii. 25.—Addressed to JEHOVAH.

And the Lord (Jehovah) said unto me: Cast it unto the Potter, a goodly price that I was prized at of them.— Zeck. xii. 10.

They shall look on me (Jehovah speaking by the Prophet) whom they have pierced. Zeck. xii. 10.

*The voice of Him that crieth in the wilderness, prepare ye the way of the Lord (Jehovah)—*Isaiah xl. 3.

*The Lord said, I will have mercy on the house of Judah, and will save them by the Lord (Jehovah) their God.—*Hosea i. 7.

CHRIST JEHOVAH.

*Thou Lord, in the beginning hast laid the foundations of the earth.—*Heb. i. 10.—Addressed to CHRIST.

*Then was fulfilled that which was spoken by the Prophet, &c.—*Matthew xxvii. 9, 10.

*Another scripture saith, They shall look on him (Jesus Christ) whom they have pierced.—*John xix. 37.

*The voice of one crying in the wilderness, prepare ye the way of the Lord.—*Matt. i. 3.

*——Is born in the city of David, a Saviour, which is Christ the Lord.—*Luke ii. 11.

In a word, every name, every title, which constitutes Deity, and which is applied to the Father, is equally applied to Christ. He is stiled the *Great God, Mighty God, God over all. The Almighty, King of Kings, and Lord of Lords.* The Divinity of Jesus Christ, may be also proven from his

Attributes. I shall mention four.

I. *Eternity.* And if the Son be *Jehovah*, he must of necessity be *Eternal*; as all judges in oriental learning, allow that that name is expressive of *necessary existence.* He, is He, *who is, who was, and who is to come, the Almighty.* Which words denote, *independent Eternity*, even in the opinion of the most learned of the *Arians*, only they apply them to the Father, not to the Son, which is evidently wresting the application. There is a famous passage of the Prophet *Micah*, which strongly confirms the doctrine of Christ's Eternity. *But thou, Bethlehem Ephratak, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting.* ^a This contains a full and clear proof of Christ's pre-existence, before his birth of the virgin. The august name which the Deity declared to Moses, *I AM*, intimating eternal self-existence, Christ assumes to himself; *before Abraham was, I am.* In a word, he was *before all things*, and is the immortal, and invisible God.

II. *Immutability.* The author of the Epistle to the Hebrews, in opposing the Immutability of Christ, to the fading and perishing nature of the heavens and earth, sets it forth in very expressive terms. *Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish, but THOU REMAINEST. They shall be CHANGED, but THOU ART THE SAME,*
and

^a Micah v. 2.

and thy years shall not fail. *a* This is the very description which the holy Psalmist gives us of the *Immutability*, or unchangeable nature of the only true, Eternal God. And here, without any restriction or limitation, applied to our Saviour Christ. And in another passage, *Jesus Christ, the same yesterday, to-day, and for ever.* *b* Here is the phrase, *ὁ αὐτός* the same applied to the person of Christ, and taking in all time *past, present, and to come.*

III. *Omniscience* is another *divine* Attribute, ascribed in scripture, to our Saviour. *Now we are sure that thou knowest all things*, said his Disciples unto him. *c* And again, in Peter's solemn protestation, *Lord, Thou knowest all things*: there is no limitation in the words, and no caution given by the Evangelist to prevent our understanding them in the highest sense.

In innumerable passages, we meet with such assertions as, *All things are naked before him; that every creature is manifest in his sight*; that he is *a discerner of the thoughts, and intents of the heart*; for, *in Him are hid all the treasures of wisdom and knowledge.* Strong and lively expressions of his *Divine Omniscience.*

IV. *OMNIPRESENCE* is also ascribed to Christ. This he asserted to *Nicodemus*; and *no man hath ascended up to heaven, but he that came down from heaven, even the son of man, which is in heaven. Lo, I am always with you, even unto the end of the world.* By him all things consist. These texts prove that our Blessed Lord, is present on earth, at
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a Heb. i. 10, 11, 12.

b Ch. xiii 8.

c But enemies to the Divinity of Christ, affect to oppose to his Omniscience, his own express declaration, *But of that day, and that hour, knoweth no man, no not the Angels which are in heaven, neither the Son, but the Father.* That Jesus was finite in his moral powers, and that these were capable of accession, is never denied, as he *increased in wisdom and stature*, and was in all respects like to his brethren, sin excepted; and, therefore, that his human nature, abstractly considered, was equally with the Angelic, ignorant of that great event; yet this does not invalidate his *Omniscience*; for he does not say that the Son of God knew it not, but the son of man; as is plain from both Evangelists, who record this expression.

the same time that he is also present in heaven ; that his presence reaches to all the ends of the earth, to all men living quite round the globe, in the unbounded universe. Hence it was that the antients, with one voice, ascribed *Omnipresence to God the Son*.

The *Divinity of Christ* is demonstrated from his works. *All things were made by Him, and without him was not any thing made, that was made. For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by Him, and for Him. And He is before all things, and by Him all things consist.* a Strong, lively, and magnificent, expressions. He was before all created Beings, and consequently was himself, uncreated. *All things!* how vast the idea ! Men, beasts, trees, sun, moon, and hosts of heaven ; nay, the princely potentates of the highest Angelic orders, they are all created by *Him*, as the *efficient* cause, and for his glory, as their last end. No *creature*, however glorious, can give *being* to what did not exist before ; and although *every house is built by some man*, yet *He that built all things, is God*.

Seeing then that the title of *Creator* is thus magnificently and elegantly set forth, in holy Scripture, as the distinguishing mark of eminency, the Epitome of all perfection, and the certain character of *true* Divinity : if nothing higher, or stronger, can be thought on, to raise in us the most sublime, awful, and exalted idea of the supreme God of Israel, and if the Son of God be plainly and evidently set forth to us, under the same high character : if he created all things, visible and invisible, if he laid the foundations of the earth, and if the heavens are the works of his hands ; I say, if these be indisputable positions, the conclusion to be drawn from them respecting

specting his *Divinity*, must be self-evident to every mind that is not steeled against the sacred truth.

But the transcendent excellency of the Divine nature, and the glorious works of the hands of God, are the grounds of ascription, of worship, and of praise to him by all his creatures. I have already treated of this at some length. I have only to add here a few instances of worship, in the highest sense, which were given to Christ; nor, with his infinite humility, did he ever refuse it. Thus, when the blind man, and whose sight had been miraculously restored by Christ, had confounded and silenced the learned Doctors of the Sanhedrin, by the vigour and precision of his arguments; I say when he found Christ, who unfolded to him his high character of being the Son of God, professed his faith, *Lord, I believe*. It is added, *And he worshipped him*. So also, it is recorded by the two Evangelists, *Matthew* and *Luke*, that the eleven Apostles, upon seeing their Divine Master ascending majestically into the blessed abodes, *they worshipped him*. The penitent thief on the cross, amidst the gloom that veiled the Redeemer's glory, discerning the princely grandeur of the Son of God, sued to him for mercy, *Lord, remember me, when thou comest into thy kingdom*: and, as Sovereign of all worlds, Jesus replied *This day shalt thou be with me in Paradise*. ^a In like manner the Apostle,

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Thomas,

^a It is probable this man never knew any thing of Christ before, otherwise than by common fame; but admitting that he had seen and heard him before, yet that he should now come into the acknowledgment of him, when one of his disciples had betrayed him, another had denied, and all of them had forsaken him; and now to pronounce him the *Son of God*, and *Lord of Life*, when he was hanging on the cross, suffering the pangs of death, and seemingly deserted by his Father, that he should take sanctuary in a dying and universally despised man, publish his innocence in the face of triumphant malice, and through the thickest cloud of shame and suffering that ever intercepted the glories of the Son of God, discover his divine power, acknowledge his celestial kingdom, throw himself upon his
pro-

Thomas, having the most sensible proofs of the identity of his risen Master, with fervent rapture, expressed his adoration, *my Lord and my God*. When Stephen had, in a long and masterly defence, not only vindicated his own innocence, but also convicted the council, his judges, of their obstinate and destructive infidelity, and when, like furious wild beasts, they were rushing on the holy martyr, with a countenance serene as that of an angel, and with the keen eye of faith, piercing through the aerial regions, beheld the invisible glories of Jesus Christ, in profound adoration, he kneeled down, saying, *Lord Jesus, receive my Spirit*. And having said this, he fell asleep. But I might as well attempt to count the number of the stars, or the sands by the sea shore, as to enumerate the worshippers of the blessed Redeemer. For,—*what songs are these, from the outmost ends of the earth, Salvation to the Righteous!* What louder, and more melodious notes are those which resound through the highest heavens? Hark! Let us hear who those choristers are, and let us listen to what they say:

And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders stood a Lamb, as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts, and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full

protection, and call upon him as the great disposer of rewards and happiness after death: this was a confession so resolute, so singular, so illustrious, as never was outdone, as never can in all respects be equalled, except the same Jesus were again to be crucified: for no man's conversion ever had, ever can have, upon other terms, such disadvantageous and discouraging circumstances, as this man laboured under, and yet so gloriously overcame them all.

full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests: and we shall reign on the earth. And I beheld, and I heard a voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying, with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

IMPROVEMENT.

And upon taking a retrospective view of the subject, the following reflections naturally present themselves to our consideration.

I. The wisdom and goodness of God, in affording mankind such clear, and abundant evidences, respecting the nature, and object, of religious worship. No doubt, the divine prescience, knowing well the fierce opposition that the great enemy of God and man, would make to the scheme of redemption, founded

founded on the person and meritorious atonement of Jesus Christ, has, of consequence, taken every, possible method, to guard men against the danger of splitting on this rock. The old serpent, well knowing that as there is not another name given under heaven, whereby we can be saved, but the name of Jesus Christ, so, could he once get men to doubt of the necessity, much more to reason against this grand device of heaven, his end, in their perdition, is completely attained. To prevent this dreadful consequence, how explicit, how copious, and how does the sacred volume abound in ascriptions of titles, the most exalted and lofty; in honours, supreme, and divine, as applied to the Son of God! And as it is of the last consequence for us to know, whom, and how, we are to worship; where to place unshaken confidence, and into whose hands to repose our immortal spirits, so, the Holy Ghost directly leads us to Jesus, *made of God unto us, wisdom, righteousness, sanctification, and redemption.*

II. The unreasonableness and danger that attend a stated opposition to the *Divinity* of Jesus Christ. We have seen, that the incomprehensibility of this Doctrine, ought to be no obstacle in the way of our faith, and obedience; since God himself has been pleased to reveal to us, what he would have us to believe, respecting his nature and perfections. The vastness of the divine procedure, in all his ways, cannot be comprehended by finite minds. For, *who can, by searching, find out God? Who can find out the Almighty, unto perfection?* And because the laws of nature, in the formation, and consistency of the universe, do not fall within the reach of the investigation of men, are they warranted on that account, to scorn to pay homage, to the supreme Being? Or, ought they to refuse to sow, and reap, and pursue the

the useful arts of life, because they are unacquainted with the nature of *vegetation*, or with the simple, or combined forces, of the *mechanic Powers*? Such arrogance is strongly reprehended, in the magnificent language of the Deity himself. *Where wast thou, when I laid the foundations of the earth? Declare if thou hast understanding? Who laid the measures thereof, if thou knowest? Or who stretched the line upon it? Where-upon are the foundations thereof fastened? Or who laid the corner stone thereof? When the morning stars sang together, and all the Sons of God shouted for joy. a* If Christ, whose council shall stand fast, declared, upon this rock, will I build my church, and the gates of hell shall not prevail against it; and all Protestants, interpret this as respecting either the person of Christ, or Peter's illustrious confession of his Divinity, *Thou art Christ, the Son of the living God, b* which indeed amount to the same thing; I say, if this was the determination of Him, who is now the Saviour, and will be the Judge of the world, how friendly, yet how just, is the remonstrance of the inspired Psalmist, *Why do the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed: He that sitteth in the heavens shall laugh: Jehovah shall hold them in derision. c*

Hear how God reasonably expects that homage, veneration and love for his Son, which he so justly deserves, *Having yet therefore one Son, his well beloved, he sent him also last unto them, saying, They will reverence my Son. d*

If noble descent, magnificent titles, glorious and numerous attendants, endless treasures, splendid and heroic deeds, accompanied with magnanimity, benevolence, sweetness, and condescension, set off a character, and draw universal admiration and esteem; and

^a Job xxxviii. 4, 5, 6. ^b Matt. xvi. 16. ^c Psal. ii. 1, 2. ^d Mark xii. 6.

and when all these, in an infinite degree, centre in the Son of God, how natural, how reasonable is it, for God to expect that mankind will give him that reverence that his divine character deserves : If the warrior, who overthrew invading foes, and stemmed the hostile irruption with his blood : if the patriot who checked civil and religious slavery, and established liberty upon a firm and permanent basis, justly obtained veneration, and deathless fame, from their grateful and exulting country ; how much, how infinitely more, does Jesus merit from men, who, *when the face of covering* (the signal for condemnation) *was cast over all people*, a descender from his imperial throne, placed himself at the bar, in room of the criminal, bound the covering of condemnation over his own face, and gave a signal to justice, to lead him, bathed in his own blood, to a cross ! Might not angels, and all the hosts of heaven, be dumb with astonishment, and struck with horror, at beholding the transaction ! And, not the least cause of their wonder, that the suffering Saviour might thus, in an honourable way, sprinkle many nations, and place them on thrones, as living and eternal monuments of his love, and trophies of his cross. Here truly shine

“ Love, without end, and, without measure, grace ! ”

PARADISE LOST.

To excite pity, Pilate brought Jesus forth, wearing the crown of thorns, and said, *Behold the man !* At that moment God was setting him forth as a propitiation.—Do some, hostile to his divinity, cry out *Away with him !* We want no such propitiation ; we need none.—Well, but in the language of the irresolute judge, *Why, what evil hath he done ?* *b* And

a Isa. xlv. 7.

b In the vast country of Louisiana, in America, a missionary had been sent for the conversion of the Indians ; but some of the most ferocious tribes

And for which of all his good deeds do you oppose him? For thy good deeds, Jesus of Nazareth, for thy amiable example, and excellent morality, we owe Thee the highest obligations; but divine adoration we cannot, and will not give Thee. Still, is it not the will of the Majesty of heaven, that *all men honour the Son, even as they honour the Father*? But a disciple of Arius objects, "Can any man think "to please the Son of God, by giving that to him "which he never claimed, or could claim? What "will they answer at the great day, should God "charge them with not observing that declaration "of his, I will not give my glory to another." *a*

We humbly answer, that we understood that his glory was not to be given to *creatures*; and therefore we had given it to none but his own Son, and his Holy Spirit, whom we believed not to be creatures, nor other Gods, and whom himself had given his glory to, by commanding all men to be baptized in their names, equally with his own; and ordering, particularly, *that all men should honour the Son, &c.* If we have inadvertently, from a consideration of the great and glorious things Christ has done for us, and from the overflowings of our hearts, carried our gratitude too far, for him, whom the Father principally delighteth to honour, and towards whom an ingenuous, and well-disposed mind, can hardly

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tribes surrounded him, and were just about to put him to a cruel death. Having a small looking glass, which he had artfully concealed beneath his clothes, and had it placed on his breast, he, in a plaintive tone, remonstrated with them, on the cruelty and ingratitude of their killing a man, who had them all in his heart: The astonished savages, each in their turn, beholding his own figure in the glass, a piece of art they never had seen before, converted their rage into admiration and esteem, for a man who thus had them all on his heart.

See CHARLVOIX TRAVELS.

I need not tell mankind, how nearly, their best interest have been laced to the heart of Jesus Christ.

a See a Vindication of Dr. Clarke's Scripture Doctrine, &c.

ever think he can pay too much; supposing this was actually the case (which it cannot possibly ever be) it is but a right-hand mistake, and a pitiable failing, for which we might humbly hope for pardon: but, on the other hand, should it turn out, that *Jesus is God over all, blessed for ever*; and that He, against whom have been employed the shafts of sarcasm and ridicule, or the more specious weapons of fallacious reasonings, will vindicate his injured *Deity*; the mistake may be fatal indeed! Before then (to use the words of an eminent divine) *a* we venture to dethrone our *God* and *Saviour*, and bring him down to the rank of *creatures*; before we presume to strip him of those *honours*, and that *worship*, which he has held in the christian church, these 1700 years, by the wisest, the greatest, and most eminent men that ever adorned humanity; it will be but the part of wisdom to have every vestige of suspicion removed, that our conduct will not offend the supreme Judge, and so not rush upon irreparable ruin. For the time fast approaches, when the scene of human affairs will vanish away, like a fleeting dream; when the globe itself, and all its stupendous works, shall dissolve, and, like the baseless fabrick of a vision, leave not a wreck behind! Then, that same Jesus, whom men are too apt to despise, will ascend the great white throne, and summon the universe to attend his procedure! For, *behold he cometh with clouds, and every eye shall see him, and they also which pierced him*. This mighty event, *Daniel*, through the revolution of ages saw, in a prophetic vision, and has described it in language that might make the heart of the boldest disputant to quake! *I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head*

head like the pure wool: his throne was like the fiery flame, &c. his wheels as burning fire. A fiery stream issued, and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. a

"Consider, O my soul, shalt thou be there."

YOUNG'S LAST DAY.

Then ten thousands of worlds, could they be offered, to *be found of him in peace*, would be offered in vain! *But I hope better things of you, my respectable, and worthy audience, and things that accompany salvation.* I turn now, with pleasure, to the friends of Jesus, whose *Deity* they adore, and on whose atonement they rest their hopes.

II. I congratulate you then, upon two things, the principles you have adopted, and the company of whom you have made choice.

As to the first, you have believed that the *Divine Nature* is the alone object of worship; and that whatever *personal* characters or offices, we consider the person worshipped under, *divine* goes along with all. Thus, Jesus, is a *divine* Mediator, a *divine* Prophet, a *divine* Priest, a *divine* King; and so your worship of him never wants its proper object, never moves from its proper foundation, but remains constantly the same. And all the acts and offices of Christ, relative to us, are only so many manifestations of his goodness, power, wisdom, and other *Attributes*, which attributes are founded in the *divine* nature, which nature is common to Father, Son, and Holy Ghost. Thus all our acknowledgments center and terminate in one

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and

and the same *divine* nature, one God; over all, blessed for ever.—Hold fast, therefore, these sacred truths; beware of a disputatious spirit; avoid the society of those who have sit down in the chair of the scornful, of those mockers, whose bands, alas! will be made but too strong. Pray, daily, for deeper insight into the person and glories of Christ; and, in proportion as your knowledge is increased, so will all your graces acquire additional growth and vigour, till you shall know, even as you are known, and be lost in eternal wonder, love, and praise.

I congratulate you upon your company. *Seest thou a man diligent in business, he shall stand before princes, and not before mean men*, said the wisest of men. And truly a sound faith, and holy life, entitle you to the best of company. At the head of these is the Deity himself. You heard his voice from the excellent glory, expressing these majestic words, *This is my beloved Son, in whom I am well pleased*.—And so am I too, re-echoed back your faith, *He is all my salvation, and all my desire*. This Immanuel shall be my God for ever and ever, he shall be my guide, even unto death. Angels join with you in adoring and admiring, with out-stretched necks, the endless glories of the Son of God. Those mighty potentates of heaven, who, in comparison of men, are called Gods, the appearance of whose glory struck prophets almost dead with fear, and tempted an apostle to idolatry; yet these Gods are commanded to worship him, and, with joy, they sing a new song, *Worthy is the Lamb*, &c. Adam, and all the Patriarchs; Moses, and all the Prophets, saw his day, afar off; they saw it, and were glad; or, as the Greek word signifies, they leaped for joy. The whole Old Testament Church cried out, with one voice, *Make haste, our beloved, be thou like a roe,*
or

or a young hart, upon the mountains of Bethel. The holy Apostles made him the theme, and delightful subject of that Gospel, with which they silenced philosophers, struck oracles dumb, and overturned the religion of the world; and faithful Ministers, in every age, have made Jesus the scope and center of all their discourses. *a* The illustrious army of Confessors, and Martyrs, who came out of great tribulation, having washed their robes in his blood, surround his throne, and make heaven resound with eternal anthems of joy. All holy and good men, in every age, and of every denomination of christians, however they differed in lesser matters, uniformly agreed in saying, *In the Lord alone have we righteousness, and strength; Christ is all in all.*

And now, that I may close the subject, suffer a short word of exhortation:

Let obedience to Christ, and his holy precepts, run, like a thread of gold, through the whole web of your life. *By this shall all men know that ye are my Disciples, if you do whatsoever I command you.* He is thy Lord, therefore worship thou him. In your services of God, let sincerity be your chief aim, and his glory your leading motive. In your social dealings with men, be strictly just, and sincerely kind; and let your benevolence have no other bounds than the whole human race. Maintain in your minds a constant correspondence with heaven: enthrone God, and his law, in your hearts. And when your short day of life shall come to a close, and the shadows

a Said one of the renowned fathers, "Were the highest heavens my pulpit, and all the angels, with the numberless hosts of the redeemed, my audience, and eternity my day, Jesus should alone be my text."

And an eminent Minister, in Scotland, repeating this magnificent sentiment, in his sermon, added, (with more piety than precision) and I would go up after him and preach from the same text in the afternoon.

shadows of death set down on your eye-lids, then, O then, repose your souls in the bosom of him, who said, *Come unto me all ye who labour, and I will give you rest.* He will bear you up, and carry you over the cold waters of the Jordan of death, and with his own gentle hand will wipe away all your tears, and introduce you to an innumerable company of angels, and to the spirits of just men made perfect, and to God, the Judge of All. Where may we all be, in his own good time, may God grant, for Jesus' sake. *Amen.*

END OF THE FIRST SERMON.

*On the Restoration of the Jews, the Downfall of
Antichrist, and the glorious Millennium.*

S E R M O N II.

ROMANS xi. 26.

And so all Israel shall be saved.

THE history of any nation, is at all times interesting and important. Nor can there be a more pleasing and rational entertainment to the human mind, than to trace the rise and declensions, and the various revolutions that have befallen the states and kingdoms of the world; while the eye of devotion is turned with admiration to Him who holds the scales of nations and empires, who has his throne in the heavens, and whose kingdom ruleth over all. It is thus the philosophical and devout Psalmist, after enumerating the various turns of human affairs, and the superintendency of Providence in over-ruling and actuating the whole, draws the just and pious conclusion, *Whoso is wise and will observe these things, they shall understand the loving-kindness of the Lord.* *a*

And surely if the history of any nation claims our attention, how much more that of a nation, stamped by sacred authority, and stiled, by way of eminence, **THE PEOPLE OF GOD!** A people from whom every nation

nation under heaven have derived all their sacred and divine knowledge, and in whom all the nations of the earth shall be blessed. And if a benevolent mind sheds the tear of sympathy over affliction, helpless and forlorn, but exults with joy in beholding the felicity of mankind; must it not fill us with rapture to be told, that the descendants of Abraham, the friend of God, now scattered, dispersed and fallen;—fallen from their high estate, will one day be collected from all the ends of the earth, and shall rise to a degree of eminence and felicity, far surpassing that of the most splendid period of their history. To prove this interesting point, is the design of the following discourse.

In the preceding verses, the Apostle had been cautioning the Roman converts to Christianity, against the inhumanity and unseasonable triumph over the antient people of God, in their present state of national depression and religious infidelity; and from thence drawing the unfriendly inference that the sole intention of the Most High, in taking the kingdom of heaven from the Jews, was to make room for the Gentile church, as standing more high in the Divine favour and esteem. To eradicate opinions so calculated to cherish human pride, the Apostle sets aside all pretensions to merit, in both Jew and Gentile—all equally guilty before God; and that the rejection of the Jewish church, and calling of the Gentiles, was an event which could only be resolved in the Divine Sovereignty, who had hid in his own breast this mystery from ages and generations, the revelation of which filled the apostle with admiration. But he adds, v. 25. *For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; That blindness in part hath happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved.* To elucidate and confirm

the certainty of this mighty and interesting event, I shall

Ist. Candidly propose, and answer the opinions of those, who hold, that the salvation of Israel, in the text, is not to be taken in a national capacity, nor exclusively applicable to the Jews.

II. Describe the nature and manner of this great event.

III. The means to be employed in bringing it about.

IV. The period of time when it is expected to take place.

V. Give the reasons in support of the doctrine, and

VI. Improve the subject.

I return to the first general head, which was to propose and obviate objections to the idea of a *national conversion* of the Jews. It cannot be denied that some very eminent men have held this opinion. ^a They maintain that the conversions of the Jews in every age and nation to Christianity, filling up the number of the elect, and this probably greater about the time of the glorious Millennium, but never more as a nation, is all that is meant in the text, and this, including not only the descendants of Abraham, but the spiritual Israel in every nation of the world: That this has happened, and will happen, being stimulated to the faith of Christ, in emulation of the believing Gentiles.

This opinion, specious as it seems, is opposed by all the Apologists for Christianity, from the age of the Apostles; they hold that from the dispersions of the Jews, and their inveterate hostility to Christianity, in their days, that a national conversion of that people was one of those mighty deliverances which Almighty God had still in reserve for that once favourite people; and which to the pleasing astonishment of surrounding nations, he will bring forth, with circum-

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stances

^a Dr. Hammond, Dr. Lightfoot, &c.

stances of lustre, which shall surprise the universe. In these sentiments those eminent Fathers all agreed.

2. The Apostle speaks of this event as a mystery to the believing Gentiles themselves. Now, that God's elect, whether Jews or Gentiles, should be saved, could be no mystery, for revelation makes nothing more plain; and therefore the Apostle could not say to believers, I would not have you continue in ignorance of a mystery, to the nature of which you are yet strangers, chiefly since he had said before, that *there is even now an election of grace; and that the elect had obtained, though the rest as a nation were blinded;* and in a variety of passages he distinguishes between the election of Israel of every nation, and the unbelieving nation of the Jews, whose conversion he refers to a remote period. And this blindness of the Jews, which he repeatedly mentions, and which is to be removed, is applicable only to the national church or body, or words can have no determinate meaning. It has been asserted, that the Jews, seeing their temple in flames, in great numbers embraced the Christian faith: The very reverse was the case; for altho' the Christians took the alarm, when they saw Jerusalem encompassed with armies, and escaped to *Pella*, and were all saved; yet the Jews, actuated by rage and despair, almost all perished either by the sword of Titus, by mutual slaughter, or in the flames of the temple. But we hear nothing of the conversion of a single Jew to the faith of Christ. Emulation, it must be owned, is a glorious principle; but has it had that effect on the Jews? Read the Acts, and you will there uniformly see, that they were enemies to the Gospel for the Gentile's sake, because they were admitted into the Christian church, without circumcision, and the rites of Moses. To remove this fatal prejudice from the blinded Jews, the Apostle in all his
epistles

epistles strenuously labours, but as yet, to little or no purpose.

To this I may add, that St. Paul asserts, that this national infidelity of the Jews should continue, till the *fulness of the Gentiles shall come in*.—There is a double fulness of the Gentiles mentioned in scripture.

1. That which was spoken of, v. 12. *If the diminution of them was the fulness of the Gentiles*; and this consisted in the preaching of the Gospel to all nations, and imparting glad tidings of salvation to them, and was, in a great measure, to be accomplished before the destruction of Jerusalem, and the ruin of that church and nation, according to our Lord's prediction in these words, *The Gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come*.—*Verily this generation shall not pass away, till all these things shall be fulfilled.* a

2. There is to be another fulness of the Gentiles by a more glorious conversion of them, and coming in of those nations which have not hitherto embraced the Gospel, or have relapsed into Heathenism, or Mahometism, to be effected, when this rejection of the Jews shall cease, and *God shall send the Deliverer out of Zion*, to turn away iniquity from Jacob, and of this only can we understand those words of the Apostle, v. 12. *If the fall of the Jews hath already been the riches of the (Gentile) world, and the diminution of them the riches of the Gentiles, how much more shall their fulness. If the casting away of them be reconciling of the world, what shall the receiving of them again be, but even as life from the dead.* This blindness therefore still continuing upon them as much as ever, another fulness of the Gentiles is to be expected, when it entirely shall be removed from them, *and so all Israel shall be saved.*

3. Once more. Jerusalem is yet trodden down of the Gentiles. It is true, in the eleventh and twelfth

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centuries, the banner of the cross triumphantly waved from the walls of Jerusalem : being rescued from the Saracens by the mighty combination of the Princes of Europe, who poured into Asia their millions of followers, and who, like an irresistible torrent, carried all before them. But these *Holy Warriors*, were incited to their martial achievements, from motives less sublime and heavenly, than to propagate the faith of the Lowly Jesus ; and were, in effect, by their ravages and inhumanities, a dishonour to the Christian name. Their trophies and conquests were soon regained by the victorious Saracens, and Jerusalem, and the Holy Land, yet groan under the oppressive tyranny of the barbarous and unenlightened Turks ; while the descendants of Abraham are yet captives in all nations ;—all which will cease, and *all Israel be restored* when the times of the Gentiles shall be fulfilled. *a*

4. Lastly ; David, Daniel, and indeed all the Prophets, predict the extent and felicity of the Messiah's kingdom, as including within its hallowed bounds, all the kingdoms and nations of the earth—This has never yet been fulfilled ; for, as a learned man observes, if we divide the known regions of the world into thirty equal parts, the Christian part is only as five, the Mahometan as six, and the Idolaters as nineteen.

There is then a time to come, previous to the dissolution of the world, in which the Saviour will yet once more display to the victorious banner of the cross, and, like a mighty man of war, march on conquering and to conquer, till he hath confounded or converted his enemies, and finally consummated his victories, in a glorious triumph over all the powers of the earth, and made all nations, tongues, and languages to serve him.

II. I now

a Luke xxi. 22.

II. I now go on to describe the manner and nature of this magnificent restoration of the Jews. And on this, fancy must be under the strictest rein. For in speaking of things future, we must be guided by the declarations of HIM, before whose omniscient eye, *all things are naked and open*; whose prerogative it is *to declare the end from the beginning*; and *from ancient times the things that are not yet done*; saying, *my counsel shall stand fast, and I will do all my pleasure*. This restoration then of that ancient people shall be.

1. UNIVERSAL. So the text, *All Israel shall be saved*. Thus the Apostle reasons: If that part of the Jews to which blindness hath happened, shall be delivered from that heavy judgment; if there shall come to them out of Zion a Deliverer, to turn away their iniquity, and so God will accomplish his everlasting covenant with them hereafter, by taking away their sins, and so the promise is made for the complete salvation of that part of the Jews to which blindness had happened, which comprehends by far the greatest part of that people; and this by the most effectual means, by *turning away ungodliness from Jacob*. This also notes, that God by sending a *Deliverer out of Zion*, to grant them the pardon of their sin; and we know that this can alone be obtained by faith in that JESUS, who saves his people from their sins. This grand obstacle being removed, they shall universally be restored to the divine favour. And, as in a national capacity, there has been an universal casting of them off, so there will be an universal receiving of them again; an universal *breaking off from their own olive-tree*; so there shall be an universal *inserting of them into it again*; universal severity against them, so there will be universal and unbounded mercy to them.

2. It will be VERY MAGNIFICENT. In order to raise our conceptions of this glorious event to the highest pitch,

pitch, the Evangelist, in describing the future glories of the eternal world, borrows most of his magnificent images, in the Revelation, from those of the Prophets, when describing the grandeur and magnificence with which God's antient people will again be restored to their own land. It is termed *a new heaven and a new earth*, Behold, *I create new heavens and a new earth, and the former shall not be remembered, nor come into mind*; for says God to the Messiah, *I have put my word in thy mouth, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, thou art my people.*—*The voice of weeping shall no more be heard in her, nor the voice of crying; for the Lord shall wipe away tears from all faces. I will lay the stones with fair colours, and thy foundations with sapphires. God faith of this glorious conversion; They shall call thee the city of the Lord, the Zion of the holy one of Israel. Thou shalt call thy walls salvation, and thy gates praise. The sun shall no more be thy light by day, neither for brightness shall the moon give light unto thee.*

3. GLORIOUSLY ATTENDED AND INCREASED BY THE FULNESS, OR CONVERSION, OF ALL THE NATIONS OF THE WORLD. In that eventful day, shall the Lord set his hand a second time, to recover the remnant of his people, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth. That he will bring again the captivity, and have mercy on the whole house of Israel, as to leave none of them any more there, nor hide his face from them any more.—With the plenitude of the Gentiles—If the fall of them be the riches of the world, how much more their fulness? So the Prophets—In that day, there shall be a root, which shall stand for an ensign to the people; and to it shall the Gentiles seek, and his rest shall be glorious. Behold, faith God, I will then lift up my hands to the Gentiles, and set my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders,

shoulders, and kings shall be thy nursing fathers, and queens thy nursing mothers. Behold thou shalt call a nation that thou knowest not, and nations that have not known thee shall run unto thee, because of the Lord thy God, and for the holy one of Israel; for he hath glorified thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Behold, I will extend thy peace to her like a river, and the glory of the Gentiles like a flowing stream. And I will gather all nations, and tongues, and they shall come and see my glory; and they shall bring all their brethren for an offering to the Lord, out of all nations, to my holy mountain in Jerusalem.

5. OF PERPETUAL DURATION. At that time, they shall call Jerusalem the Throne of the Lord; and all the nations shall be gathered unto it, neither shall they walk any more after the imagination of their evil hearts. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they shall not depart from me. And I will raise up for them a plant of renown, and they shall no more be consumed with hunger in the land, neither bear the shame of the heathen any more. I will make thee an eternal excellency, a joy of many generations; violence shall no more be heard in thy land, wasting nor destruction within thy borders. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Moreover, I will make a covenant of peace with them, it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle shall be with them, yea, I will be their God, and they shall be my people. And I will plant them upon their land, and they shall be no more pulled up out of their land, which I have given them, saith the Lord thy God. All these, and a variety of other magnificent, and charming promises, scattered like stars over the prophecies, are con-

confirmed, and stamped with the oath of the Most High;—*As I have sworn, saith the Almighty God, that the waters of Noah shall no more go over the earth, so I have sworn, that I will not be wrath with thee, nor rebuke thee, any more; for the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that bath mercy on thee. a*

Now, it seems very evident, that scarcely any of these things can be applied to the return of the Jews from their captivity, in Babylon; for it was so far from being a national restoration of that people, that by the most accurate account of *Ezra*, only forty-two thousand returned out of three millions, of which that people consisted, and that too only of the trifling remnant of two tribes. Most of them remained in the Persian empire, or were scattered among the commercial towns on the Mediterranean shores, and other parts of Europe and Asia, while the ten tribes were blended and lost among the nations, and are reserved still for an universal restoration. It is true, Cyrus, and other Persian princes, promoted and assisted their return to Jerusalem; but the aid enjoined the governors was afforded in a small supply, and given with a very unwilling hand; which has no resemblance to the magnificent, splendid, and cordial assistance with which all nations will aid the glorious return of their elder brethren, the Jews. Besides, God's kindness has departed from them, and his covenant of peace, has been removed, for above 1600 years; violence has been heard in their land, wasting and destruction within their borders, and their land hath been made desolate; and they have long ceased to be his people, and he to be their God.

Nor

a Isa. liv. 9, 10. ch. lix. 20, 21. ch. lx. 1, 2. ch. lxi. 7, 8. lxii. 4, 12. lxxv. 19. Jer. xxxvi. 36. Ezek. xxxvii. 25, 26, 27. Ez. xxxix. 28, 29, &c. &c.

Nor can we apply these promises to the believing Gentiles; for surely they could not be *a prey to the heathen*, or be the people whom God hath *led into captivity*, and *after gathered them again into their own land*; nor that they should *suck the breasts*, and *eat the riches of the Gentiles*.

It seems then, that the universal, magnificent, and perpetual restoration of the Jews, attended with the general conversion of the Gentile nations, is intended by the preceding prophecies.—Let us now attend to the

III. MEANS. As about the time of our Saviour's coming into the world, there was a general persuasion and expectation in the minds of both the Jews and Gentiles, that some illustrious person, invested with universal dominion, was to make his appearance in Judea; and it is not unlikely that some such impression may once more affect the minds of all nations, previous to this mighty event. But what we are not allowed to doubt of, is that the superabundant influence of the Holy Spirit, diffused in a very extraordinary manner, shall then be universally felt. And to use the words of a learned Commentator, *a* "Nor
" is it to be wondered, that there should be then such
" glorious conversion of them, and such a flowing
" of the nations to them, seeing the prophets intimate
" that there shall be then a full effusion of the Holy
" Ghost, upon all men, resembling that which was
" given to the first ages of Christianity." So the Prophet Isaiah, speaking of the desolation of the city, adds, *until the spirit be poured upon them from on high*, the very promise made by our Saviour to the Apostles just before his ascension. So also, *The deliverer shall come out of Zion, and shall turn away iniquity from Jacob*; and then adds, *My spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of*

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a Dr. Whitby on the Millennium.

thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth and for ever; I will pour water upon him that is thirsty, and floods on the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring. And again, I have gathered them unto their own land, and have left none of them any more there; neither will I hide my face any more from them, for I have poured out my spirit upon the house of Israel, saith the Lord. Upon which promises, the Apostle Paul seems to give a comment, when he says, *Even unto this day when Moses is read, the veil is upon their heart. Nevertheless when it shall turn unto the Lord, the veil shall be taken away; for the Lord is that spirit, and where the spirit of the Lord is, there is liberty,—*from subjection to the law, and from the veil which hinders them from coming to Christ.

To this a high authority *a* conjectures, there will be added some awful and convincing vision of Jesus Christ, in the Clouds of heaven. He founds this supposition upon the words of Christ himself, who being asked what shall be the *sign of the end of the world*, replied, in these remarkable words, *Then shall appear the sign of the Son of man in heaven, and they shall see all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.*—To the Jews, as a nation, he said, *Verily I say unto you, yet a little while, and ye shall not see me, till you say, Blessed is he that cometh in the name of the Lord.* When this shall take place, oh what heart-rending anguish and genial contrition shall affect their minds, *when they shall look on him whom they have pierced!* what floods of penitential tears shall flow, when the spirit of grace and supplication shall be poured out upon this long, long obstinate, now enlightened, and converted nation!—When shall this wonderful event take place? This leads me to exhibit, according to the

Mr. Mede.

the most rational conjectures, founded on Scripture, the

IV. TIME when it is expected to be accomplished. I enter on this arduous task with the observation of a judicious and learned author. *a* "It will ever be a point of wisdom, not to be too confident in any thing, especially in fixing the periods of Time." Yet the same ingenious Author observes, that the mighty events of future times, (the Day of Judgment excepted) are so characterized by the Prophets, and in the Revelation, as go a great way to fix the general duration of three great periods, viz. the opening of the Seals, the sounding of the Trumpets, and the pouring out of the Vials, which will conclude with the most splendid period of the church, previous to the dissolution of the Universe.

In general; this important event shall not happen till the utter subversion of Antichristian power, throughout the world, when, in the strong language of Scripture prophecy, *the Beast, and the false Prophet, shall be cast into the devouring flame.*—Till this takes place, the conversion of the Jews, will still continue unaccomplished. For it is remarkable, that however prone that people had been to idolatry, previous to the Babylonish captivity, yet after that period, it has invariably been their detestation; nor could any threats, terrible to nature, or rewards, and honours so flattering and persuasive, induce the Jews to comply with idol-worship. The worship therefore of Images, Crucifixes, and Relicts, so early, and fatally introduced into the Christian church, has hitherto proved an insurmountable bar in the way of the conversion of the Jews, to the faith of Christ.—What! say the descendants of illustrious Abraham, were our fore-fathers, so severely punished, for the worship of the Golden Calf, and threatened by Almighty God,

that in all future visitations, this sin he would ever remember against them? Shall the recollection of the amazing calamities which befell them, for this crime, by the armies of Nebuchadrezzar, almost to the extirpation of the church and state, be ever forgotten? Shall we then, once more provoke the indignation of the Most High, by embracing a system, so fraughted with idols, and other impious superstitions, unworthy both of God and Man? No; let us rather suffer a thousand deaths, and patiently wait till the appearance of our Messiah, who with his victorious arm, the idols of the nations will utterly abolish. Nor was image worship attended with less hurtful effects, when proposed to the Gentiles. It is true, that altho' the Apostles and their successors, by the all-powerful influence of the Spirit, had, by the preaching of the Cross, silenced oracles, and overturned every vestige of idolatry, in the Roman empire, under Constantine the Great; yet it is to be observed, that no sooner had the Woman, seated on the Scarlet-coloured Beast, with the Golden Cup in her hand, full of the wine of fornication (alluding to the custom of lewd women administering philters and love potions) seduced, or intimidated men to drink of the intoxicating mixture, than most of the nations soon relapsed into the practice of idolatry, under Rome *Christian*, to which they had been accustomed in their Pagan state. But other nations who had never submitted to the arms of that mighty people, were shocked, when Missionaries, sent for their conversion, proposed crucifixes, and other holy trumpery, as objects of adoration. What! said sternly the Indian, is that piece of cross wood to take me to the Great Spirit—No; let me rather worship my tomahawk, for with it, in war, I annoy and kill my enemies, and it serves me to smoke calmly in times of peace.

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The difficulty principally lies in fixing the exact time of the rise of the Beast and false Prophet; this done, the period of his continuance, and downfall, will be more easily ascertained. As to the latter, we are informed, the time of the Beast, the time of the Woman's being in the Wilderness, the time when the Holy City should be tradden under foot, during which the Two Witnesses are to prophecy in sackcloth; these times tho' variously expressed, yet plainly express the same Duration, viz. A Time, Times, and half a Time;—more plainly, to be forty and two months; or—a thousand two hundred and threescore days. *a* That the rise of this Antichristian power was to be from the convulsions of the nations, upon the subversion of the Roman empire, and his seat to be in Rome, is sufficiently plain, from the express words of the prophecy itself. *b*. It could not begin till the nations of the North, long oppressed by the tyranny of Rome, burst forth like a mighty inundation, and overwhelmed the empire.—These parcelling it out into ten independent kingdoms, were themselves converted to Christianity, and their princes gave their protection to the profession of it. The fourth Monarchy, or Roman empire, was described by the Prophet Daniel as a Beast fierce and terrible; and so indeed the fairest domains of the three parts, of the then known world, severely felt; this was destroyed by the invasions from the North; as John expresses it, *I saw one of his heads, as it were wounded to death, and his deadly wound was healed, and all the world wondered after the Beast.* But he speaks of another Beast, or Power, arising out of the destruction of the former, which *exerciseth all the power of the first Beast before him, and causeth the Earth, and them that dwell therein to wor-*
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a Rev. xi. 2. xiii. 5.

b See Bishop Hurd's Sermons, &c. at Bishop Warburton's Annual Lecture.

ship the first Beast, whose deadly wound was healed. These descriptions seem plainly to represent the Roman government, as once in a state of great authority and power, afterwards as having very much, or quite lost that power, should in a form, quite new, recover it, and give laws to nations far more numerous, and form an empire, which was to assume dominion, not only over the bodies of men, but to bind heaven, earth, and hell, by it's laws. Let us see if history will assist us in fixing the period of it's rise.

After the Northern nations had entirely subdued the power of the Roman empire, they settled themselves in the several parts of it, and erected sovereign and independent dominions in France, Spain, Britain, and Italy itself.

The Goths possessed themselves of the best part of Italy, especially about Rome, and at last took the city of Rome itself, A. D. 476. Odoacer, king of the Heruli, obliged Augustulus, the last Roman sovereign, to resign the empire, claimed only the title of the king of Italy, and Ravenna. Not long after, Justinian, emperor of the East, sent his victorious armies under Belisarius, and Narces, to the West, broke the power of the Gothic kingdom in Italy, and recovering it, governed it by deputies or lieutenants, who were stiled dukes of Italy. In about A. D. 568. The Longobards invaded Italy, and making swift progress conquered almost the whole of it, Rome and Ravenna excepted, while Rome, formerly mistress of the world, was so low, that the seat of Government was transferred from it to Ravenna, where an exarch presided. Aistulphus, king of the Lombards, took Ravenna, A. D. 752. This was attended by very great consequences, as it gave occasion to this prince to claim Rome, as a part or parcel of the exarchate. To make this good, he prepares to besiege that city.

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The Bishop of Rome, whose power had risen to an amazing height, and who had claimed the title of *Papa* or Pope, alarmed at this danger, solicited the aid of Pepin, king of France. Pepin had many obligations to that Pontiff, and therefore entering Italy with an army, beats Aistulphus, and obliges him to surrender the whole exarchate to the Pope, and gave the temporal government of Rome, and the exarchate of Italy, for ever, to the Pope and his successors, as the patrimony of St. Peter. Thus Pepin wrested the exarchate from the hands of the Lombards, refused to restore it to the Eastern empire, but confirmed it to St. Peter and his successors; the keys of the several cities belonging to the exarchate, together with the grant or charter, being with much solemnity laid on the Altar of St. Peter, A. D. 756. *a*

The power of Rome seemed quite extinguished, and it's authority had received a deadly wound, by the invasions of the Goths, and that Imperial capital was brought so low, that no ground of rational hope was left, it should ever recover its authority and power again; and yet after so many years, it revived once more, *this deadly wound was healed*, and it hath continued a very long time, one of the most extraordinary forms of government the world ever saw.

In this period of time then, which begins with the last form of Roman government, and which perfected the Papal supremacy, and Spiritual monarchy, by a considerable independent temporal dominion, we have a very proper and natural agreement of history, with the description of this prophecy. This directs us to a surer method of fixing the date of it, than uncertain enquires, when the Papal supremacy was established; for the prophecy rather points out the *temporal power* of the Pope, as the last form of the government of Rome, which was also what principally established his

his supremacy, and perfected the plan of spiritual monarchy.

Thus have we seen a power arise from small beginnings, so new, so unexpected, and arrive at a degree of eminence, over the persons and minds of men, carrying at once the imperial sceptre of almost universal dominion, and imposing upon mankind a system of the most refined blasphemy, yet so fascinating in its nature as that the WORLD wondered after the BEAST. To describe the wonderful arts, inhuman barbarities, and seas of blood shed, employed for several centuries, to support this terrible power, does not fall within my present purpose;—it has been done of late years, by writers of the first talents and abilities. *a* But altho' imperial Babylon of old on the banks of the Euphrates so fortified by her lofty walls, and gates of solid brass, said in the days of her pride, *I shall sit as a Queen for ever, and see no sorrow*; yet destruction came upon her as an impetuous whirlwind; so also this mystical Babylon, situated on the banks of the Tyber, an Angel flying thro' the midst of heaven, shall pronounce her doom, *Babylon is fallen, is fallen, that great City!*—WHEN?

We have already seen that Papal supremacy as an independent power, commenced in A. D. 756. and 1260 prophetic days, or years were determined as the period of his reign, which carries our computation to the 2016 year of Christ, or 224 years hence. At, or about that period, is the time fixed by the most learned, and best informed Chronologists.

Then, shall fall with marks of signal vengeance, a power so injurious to mankind, and hitherto so obstructive to the conversion of the Jews. When that shall take place, and all nations shall flow together, and

a Dr. Robertson's Charles V. Calvinus Minor, Protestant Packet, and particularly the Rev. Mr. Graham's Sermon, of Newcastle, entitled, *False Prophet's Unmasked*.

and the sign of the Son of Man shall be displayed, then shall commence the

GLORIOUS MILLENNIUM or thousand Years, when Christ shall reign with his church on earth.

This glorious period of the church is mentioned in Rev. ch. xx. In the highly figurative language of prophecy a potent Angel is represented as descending from heaven with a great chain in his hand; he lays hold on the great Dragon the Devil, and binds him in the bottomless pit, a thousand years. The faithful worshippers of the true God, and Martyrs, who shed their blood in the cause of truth, are represented as ascending out of their graves, and being placed on thrones, they are to reign with Christ for a thousand years.

Interpreters of the first eminence for learning, understand this in a literal sense, and hold that "those who suffered for the sake of Christ and a good conscience shall be raised from the dead a thousand years before the general resurrection, and reign with Christ in a happy state." *a* And that this is the first resurrection.

But they, who, on the other hand, understand this description in a figurative sense, observe, that all the expressions, will very well bear such an interpretation, that it will be more agreeable to the style of prophecy, which every where abounds in figurative descriptions, that all these expressions are used in the ancient prophets in a figurative meaning, and that there are unanswerable difficulties attending a literal interpretation of them. They observe that *the souls of them which were beheaded for the witness of Jesus—And which had not worshipped the Beast*; may, easily, according to the manner of prophetic language, signify persons of like spirit and temper with them, of like faith, patience, constancy, and zeal. John the

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Baptist

a Dr. Burnet's Theory.

Baptist was Elias, because he came in the spirit of that prophet. Thus a state of the Church, in which the spirit of the antient martyrs and confessors, and the purity of those times shall return, may be described as a church of martyrs, a church so nearly resembling them in temper, constancy, and zeal. Thus the restoration of the Jews from their captivity, is expressed by a resurrection of dry bones, and so the glorious Millennium, corresponds with the complete conversion of the Jews, and with them, of all nations, is abundantly manifest in the Prophets and the Revelation. This will be the life from the dead, with the prospect of which St. Paul comforts, and revives the hopes of the Church. Dr. Whitby, a learned author, observes, that a literal resurrection seems not well consistent with the happy state of souls departed, or with the high prerogatives supposed to belong to the souls of Martyrs. The resurrection represents bodies fit to live in heaven, and not on this earth,—As a resurrection of all saints, not to a temporal life on earth, but to an eternal life in heaven. *a*

To this we may add, that there is no intimation, that all good and faithful Christians are to be slain at this time, together with the Beast and his followers, to make room for martyrs and persons who died some hundred years before, to inhabit the earth, in their room. To this it is said, in the order of the prophecy that the general resurrection will take place after the thousand years are expired.

It should seem then that a figurative interpretation is the true meaning of that glorious period, when peace, righteousness, and truth shall universally reign, and when the Church free from persecution, and all the deceitful arts of Satan and wicked men, enlarged with the conversion of the Jews, and *fulness* of the Gentiles, serving God as a kingdom of priests, in the purity

a Whitby's Treatise on the Millennium.

purity of Christian worship, and enjoying all the blessings of Divine protection and grace ; when from the rising to the setting sun God's name shall be glorious, and his praises resound from shore to shore, and such measures of light, joy, and peace, shall be given them, that with great propriety, they may be said to *live and reign with Christ*.

V. I shall shortly give a few of those PROOFS and EVIDENCES to demonstrate the reality and certainty of such events to take place, particularly the conversion of the Jews.

I. They were the first people in the world who were chosen of God, styled his *first-born*, his *chosen ones*, and his *peculiar treasure to himself above all the people of the earth*. All the nations of the world ever since, have received the word of God and the true religion from the Jewish nation, and Jerusalem hath still been the mother of all the other churches. None could then be *joined unto the Lord*, and worship him aright, unless he joined himself to the Jews, and became a worshipper of the God of Israel, or a member of that church. The destruction of their enemies in the Red Sea, when

Moses rais'd high to heaven the loud, th' impetuous song.

BEATTIE.

they were conducted thro' the wilderness of Arabia, by a pillar of fire, and were miraculously fed by pure aliment of manna from heaven ; they were organized into a church at the foot of Mount Sinai, where the Supreme Being announced his will, and published his laws, from the flaming mountain. He introduced them into the promised land with every possible mark of his protection and favour.

After Christ's coming in the flesh, the Gospel was first sent to them, as being *the children of the kingdom*, and the Saviour exercised his ministry only among

that people, exalted to heaven, by their privileges, and confined the ministry of the Apostles to *the lost sheep of the house of Israel*. After Christ's resurrection, his disciples were charged in their general commission, to preach the Gospel to all nations, but to begin the sacred work at Jerusalem. Here was the first Gospel church formed, which had the pre-eminence of all other churches, and to her they went for the decision of their controversies. While Greece and Rome have produced Poets, Orators, and Philosophers, the Jewish nation has produced Prophets and Apostles, those lights from heaven, and teachers of the world : and to crown all, Jesus, the Saviour of the world was a Jew.

As they have been the first church, so they will be the last on earth, when all the nations of the world, shall, by their conversion, be enlightened, and acquire *life from the dead*.

2. Their general infidelity is a proof that God has their national conversion still in view, when he will surprise the universe with a new thing, *A nation born at once*.

3. Their distinct and separate state among all nations of the world, whither they have been carried captives. Can this be said of those once mighty empires, which bid fair for perpetuating their duration, co-eval with time ; yet these have been so utterly scattered and overthrown, that not a wreck of them has been left behind : while the Jews, for above 3000 years, have continued a distinct, unmingled people, though scattered through the whole world.

4. What is very remarkable, it has ever been observed that the Jews have kept their wealth in the smallest and most portable forms, such as gold, jewels, and other precious commodities, so as to be perpetually in readiness for this national return to their own land.

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These, and other proofs may serve to afford an high probability of this great event; but it is put beyond all doubt by the declaration of the Most High himself.

Thus saith the Lord which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord; if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done saith the Lord. a

IMPROVEMENT.

1. Upon taking a retrospective view of this wonderful scene of things, and for the promoting and ripening of which, the mighty revolutions that happen in the world, are only preparatory and subsidiary steps; upon viewing the unceasing care, and mighty agency of God, respecting his church, we may be induced to cry out with admiration, *Glorious things are said of thee, O City of the Lord!*

2. We see the propriety of that petition, *Thy kingdom come.* We, as citizens, may mistake, from a predilection to the nation which gave us birth, when we wish that our own country may rise high in eminence among the nations, that Britain may see respect paid her flag, waving over every ocean, and that she may concenter in her ports and marts the trade and navigation of the world; but we can never get wrong in our addresses to heaven for the universal dominion and increase of the subjects of the church.—If it was
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a political problem whether it had been better that Augustus had either never been born, or that he had never died; it can be none respecting the birth and eternal reign of the glorious head of the church.—Yes, the day shall come when even the sun and moon shall

Be lost, dissolv'd in thy superior rays,
One tide of glory, one unclouded blaze
O'erflow thy courts; the light himself shall shine
Reveal'd, and God's eternal day be thine!
Rocks fall to dust, and mountains melt away;
The seas shall waste, the skies in smog decay;
But fix'd his word, his saving power remains;
Thy realm for ever lasts, thy own MESSIAH reigns.

POPE'S MESSIAH.

3. If the God and Father of us all has still the best wine at the last for his once favourite people, still greater things in reserve for them, than even those splendid times, when the sea, which proved the grave of their enemies, afforded them a safe and commodious path, when the stars in their courses fought against their foes, and the sun and moon were arrested in their career, to light them on to their victories, ought we not to regard with friendship and humanity the descendants of Abraham, in whose illustrious line *came He who is God over all blessed for ever*. I would not injure a Jew, because he is a Jew, said the late learned and excellent Dr. Newton, Bishop of Bristol, for all the wealth in the world. We, in our own short span of time, have seen wonderful Revolutions, and the benignant light and influence of civil and religious liberty diffuse itself far and wide among the nations; we have seen a spirit of humanity, and love of mankind universally prevailing, and no where more than among generous Britons; *a* let us ever *be merciful as our heavenly Father is merciful*.

4. Lastly;

a Alluding to the Revolutions in America, France, and Poland—The Humane Societies, and the noble plan for the Abolition of the Slave Trade.—See the Notes and Observations at the end of the Sermon.

4. Lastly ; if the glory of the latter day will be so conspicuous ; if it will be so distinguished a privilege, to be members of that enlightened and universal church, what will it not be in heaven, in the full blaze of celestial day ! It is probable none now living may ever see that glorious period of this universal restitution of all things : our fathers, where are they, the Prophets do they live for ever ? It is no matter, if we be the sons and daughters of God, by a lively faith in his Son, though we too sleep in the dust ; yet in the blessed morn of the resurrection we shall awake and join the society of the blessed, or in the eloquent language of a most excellent Divine, *a* with which I shall close the subject :

“ Do the tender feelings of nature, heightened and improved by the still nobler affections of virtue and religion, excite in our breasts an ardent desire to be admitted again to the embraces of our dear departed friends and relatives, with whom we have had sweet communion here on earth, and who are now with God ? That desire will be gratified, with the additional satisfaction of finding both them and ourselves in a state of perfect happiness and glory. When we trace the characters of great and good men, as drawn in the sacred pages, men famous for their simplicity, meekness and love, for their patience, fortitude, and piety ; do our passions kindle into a flame, and are we almost ready to burst the bands of mortal flesh, that we may mingle with these blessed spirits above ? Such also will be our exalted privilege at death. With Enoch, who walked with God here on earth, we shall intimately converse in heaven. In the bosom of Abraham, the father of the faithful, we shall gently repose our weary souls. The transfigured countenance of Moses, the great lawgiver of the church, we shall behold with a steady eye. And with rapturous pleasure

sure shall we hang on the devout songs of David, the sweet singer of Israel. Patriarchs, prophets and apostles, the illustrious army of confessors, *who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb*, Christians of every rank and condition among men, will be our associates and companions. Their number cannot be told. Their happiness cannot be conceived. Their honors cannot be described. They are all of one mind, and one heart; so that their friendly commerce can suffer no interruption, through difference of opinion, unhappiness of temper, or any hasty prejudices whatever. They are knit one to another with indissoluble bands of esteem and love; and all the rich treasures of knowledge and pleasure which each one possesses, are cheerfully laid out to promote the growing entertainment and happiness of the whole. What a blessed company this!

“ Angels also make up a part of the society—Those spirits of superior rank, so variously described in Scripture to denote their different degrees of knowledge, authority and glory—Those constant worshippers of the supreme Majesty, ministers of his pleasure, and guardians of his people—Those *morning stars* that *sang together*, those *sons of God* who *shouted for joy* at the creation of the world!—Those *flames of fire* whom David celebrates in the psalms—Those armies of the living God, a host of which was detached to welcome the Saviour into the world, to minister to him during his pilgrimage on earth, and to attend him afterwards to glory. How prodigious is their number? *ten thousand times ten thousand and thousands of thousands*, yea a number that cannot be reckoned. How vast their knowledge, dominion and power? *They excel in wisdom and strength*. How extensive their benevolence and love? *They desire to look into the mystery of redemption*; and while they dwell on the rapturous subject, they

they strike their harps with infinite exultation and joy to the new song of *Moses and the Lamb*.

“ In the midst of this illustrious multitude is seen the Divine Jesus, who infinitely outshines them all in splendor and glory. O who can describe the superior mixture of sweetness and majesty, which distinguishes his countenance from theirs who stand around him? In him centre all beauty, excellence and perfection. *He is the chiefest among ten thousand, he is altogether lovely.* There, I say, is seen that Jesus, who the other day was a poor, despised, afflicted man; but is now a happy, glorious, exalted Prince: who the other day expired in agonies upon a cross; but is now seated upon a throne, *hath a name written on his vesture and on his thigh, KING OF KINGS AND LORD OF LORDS*, and reigns uncontrolled sovereign over the universe. There he unveils his matchless glories to the view of millions of admiring spectators, converses intimately and familiarly with each one of them, and pours the richest blessings into their hearts. *Father, I will, said he in his last prayer here on earth, that they whom thou hast given me be with me where I am, that they may behold my glory.* And his glory they do behold, for they see him face to face, without any of those mediums which this our distant state requires, and without any of those interruptions and allays which arise from sin and sense.” To this happy society, the spirit and the bride say come; even so come Lord Jesus! *Amen.*

NOTES AND OBSERVATIONS

On the Revolutions in America, France, and Poland.

AS these mighty events, which will make a conspicuous figure in the page of History, and no doubt have a high meaning to the nations of the world, in the language of Providence, I shall here give a short account of their origin, and consummation, in the completion of their respective constitutions.

America, is well known to have been indebted for its population to the impolitic and sanguinary proceedings of Archbishop Laud, and his ill-advised Sovereign, Charles I. Their severities drove great numbers of people, as eminent for their learning and piety, as for their inviolable regard to the sacred rights of conscience, from the fertile plains of England, to enjoy these, unmolested, in the deserts and wildernesses of America. Kind Providence crowned their perseverance and self-denial with eminent success. And by a confluence of emigrants, from the tyrannical governments of the Old World, cities populous and magnificent rose, and unbounded deserts, were, along the banks of the largest rivers in the world, converted into fruitful plains, abounding with the most luxuriant productions of nature. The mother country altho' she had spirit enough to banish from the throne the detestable race of the Stuarts, yet still claimed the sovereignty of the new settled states of America. And altho' they seemed to acquiesce in the assumed power of Great Britain, of giving them charters, and establishing their internal police; yet the Colonists always viewed these claims as rather the offspring of political necessity, than founded on any inherent rights of the mother country. At the close of the long and bloody war between Great Britain and France, in the year 1763, the nation found that altho' their fleets and armies had been victorious in every quarter of the world, yet the national debt had been vastly augmented. They therefore insisted with the Colonies that they should bear a part, in order to lessen the public burthens. This Britain claimed as a right, with, or without the consent of the Colonial Assemblies.—The latter utterly refused to acknowledge any such claim.—An appeal to the sword was the result, in which Great Britain, after bravely struggling with the combined force of almost the whole world, gave up the contest, by the peace in 1783, in which America was treated and acknowledged as an INDEPENDENT STATE. It was in this mighty conflict, that heroes arose, and literary abilities were displayed, that as highly excelled those of Greece and Rome, in their most virtuous times, as the Christian religion outshines that of those nations. And the names of WASHINGTON, FRANKLIN, &c. will be handed down to future ages with admiration and applause. The Members who composed this renowned

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Congress, by their talents and virtues, have laid the foundation of a confederation of States, which bid fair one day, in point of extent, grandeur, and felicity, to outshine any empire that ever appeared in the world. And to use the words of a great Statesman (Charles Fox) " America, founded upon the equal Rights of Man, cherishing all it's inhabitants in the undisputed possession of their religious opinion, and civil privileges, is the best constituted State in the Universe "

The REVOLUTION, or, to use their own expressive term, the REGENERATION of FRANCE, is an event that has astonished and confounded the sagacity of most profound politicians. " It looks to me (says Mr. Burke, it's ferocious enemy) as if I were in a great crisis, not of the affairs of France alone, but of all Europe, perhaps of more than Europe. All circumstances taken together, the French revolution is the most astonishing that has hitherto happened in this world." That twenty-five millions of people, sunk in the filken lap of pleasure, and seemingly to delight in their chains of slavery, should all at once, under a mild and good hearted Prince, start from their slumber, burst those Fetters, and with a strong hand sweep away every vestige of tyranny, place their King on a throne of liberty, and tell surrounding nations that France has constituted a FREE PRINCE over a FREE PEOPLE.

As this event may be big with consequences of the most important nature to neighbouring states and kingdoms, I shall give a short, yet clear, account of it's rise and completion. In doing this, I derive my information from two of the most enlightened and informing writers of the age. *a*

The despotism of Louis XIV. united with the gaiety of his court, and the gaudy ostentation of his character, had so humbled, and at the same time so fascinated the mind of France, that the people appeared to have lost all sense of their own dignity in contemplating that of their Grand Monarch: And the whole reign of Louis XV. remarkable only for weakness and effeminacy, made no other alteration than that of spreading a sort of lethargy over the nation, from which it shewed no disposition to rise.

The only signs which appeared of the spirit of liberty during this period, are to be found in the writings of the French philosophers. Baron Montesquieu, by his knowledge of laws, Voltaire by his wit, Rousseau and Abbe Raynal by their animation, readers of every class met with something to their taste, and a spirit of political enquiry began to diffuse itself through the nation, at the time the dispute between England and the then Colonies of America broke out.

In the war which France afterwards engaged in, the nation appeared to be before hand with the French ministry. Each of them had

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a Payne's Rights of Man. Lessons to a Prince; supposed the work of the celebrated Junius.

its view; but those views were directed to different objects; the one sought liberty, and the other retaliation on England. The French officers and soldiers, who went to America, were placed in the School of Freedom, and learned the practice, as well as the principles of it, by heart.

They witnessed, with pleasing astonishment, the courage displayed by American undisciplined troops, in the cause of Freedom, against an army the flower of Europe. They heard with secret chagrin at their own condition, the treaty of alliance between France and America, which recognized the natural Right of Man, and justified resistance to oppression.

The appointment of Dr. Franklin, as Minister from America to France, did not a little contribute to accelerate the revolution of that kingdom. His celebrity as a philosopher, had been long established in the learned world, his eminent virtues as a Man and a Christian, (superior far to a diplomatic atom, continually repelling or repelled) made France look up to him as a model by which to form their own national and individual character—It did more; it rekindled that spirit for genuine religion, which at the Reformation, produced in that kingdom, Amyrault, Daille, and Calvin, whose works will be the delight and admiration of Christians to the end of time.

The peculiar situation of the Marquis de la Fayette, is another link in the great chain. Nursed up in opulence, in a country abounding in effeminate pleasures, that young nobleman, scarce twenty years of age, scorning them all, embarked for America, as a soldier he accepted of a commission from the Congress, and served under the renowned Washington, whose friendship and confidence he still accounts the most singular felicity of his life. He entered into close connexion with the civil government of America, spoke their language, entered into all the discussions of the principles of government, and was always a welcome friend at any election. When the war was ended, and he was upon the point of taking his final departure, he presented himself to Congress, and contemplating, in his affectionate farewell, the revolution he had seen, expressed himself in these words: "May this great monument, raised to Liberty, serve as a lesson to the oppressor, and an example to the oppressed!"

Upon the conclusion of the war in 1783, a vast reinforcement to the cause of Liberty spread itself over France, by the return of the French officers and soldiers. A knowledge of the practice was then joined to the theory; and all that was wanting to give it real existence was opportunity. "What! said these new enlightened men, have we, at the expence of some of our best blood, and millions of treasure, been securing, upon an everlasting basis, the Freedom of a distant people from only the apprehension of an invasion of their liberties; and do we behold our fair domains plundered at pleasure by rapacious farmers

farmers of taxes, and our persons liable every moment to be immured in a dismal dungeon, at the caprice of a minion, or the nod of a prostitute? let us sooner perish!" Man cannot, properly speaking, make circumstances for his purpose, but he always has it in his power to improve them when they fairly occur; and this was the case in France. *a*

The late Emperor of Germany, had joined his armies, with the sanguinary Empress of Russia, having nothing less in view than to overturn the Ottoman throne, and divide between them the Empire of Asia. Their armies, however, were shamefully defeated in every battle, by the Turks, and the Germanic troops generally sustained the greatest losses. To recruit his armies, and supply his exhausted treasures, the Emperor applied to his sister the Queen of France. This circumstance highly irritated the nation, when they beheld not only the public treasure, but also large quantities of flour sent out of the kingdom, to support an unjust and infamous war. Their chagrin was mightily increased, when M. Calonne, the Prime Minister, announced to the Parliaments, that the revenue, which was nearly twenty-four million sterling a year, was inadequate to the extravagance of the courtly expence; and money must be had. But he knew the sturdy disposition of these assemblies, to propose new taxes, too well; and therefore advised the King to summon a body of men from the several Provinces, under the stile of an "Assembly of the Notables," or "Men of Note," who met in 1787, and who were either to recommend taxes to the Parliaments, or to act as a Parliament themselves. They accordingly met, but notwithstanding all the arts of court address, they could be prevailed on to nothing but recommend to the Parliaments two new taxes, when they broke up. The Parliaments strenuously refused to register the proposed taxes, upon which, they were served with lettres de cachet, and exiled to different parts of the kingdom. This rigour had no other effect than to render them inflexibly obstinate. M. Fayette, had insisted, in the Notables, on calling a convention of the "States General." Will you, said sternly the Duc d'Artois, who was President, to M. Fayette, sign what you have now said, to the King? I will not only do that, replied he firmly, but I will advise his Majesty to appear at their head himself. When various other plans, altho' deeply laid, all failed, the King, seemingly uninfluenced by his ministry, agreed to call this General Convention.

The election that followed, was not a contested election, but an animated one. The candidates were not men, but principles. Societies were formed in Paris, and committees of correspondence established throughout the nation, for the purpose of enlightening the people, and explaining to them the principles of civil governments, and so orderly was it conducted, that it did not give rise even to the
rumour

rumour of tumults. The Assembly consisted of three bodies, viz. the Aristocrates, or nobles, the Clergy, and the Tiers Etat, or commons. Their number was twelve hundred in all, three hundred of the nobles, a like number of the Clergy, and six hundred of the Tiers Etat.

The States General met in May 1789. They situated themselves in three separate chambers, or rather, the Nobility, and Clergy, each withdrew into a separate chamber.—They soon began to claim the privilege of not only voting separately, but of putting a negative upon the votes of the Commons. These last however boldly disowned any knowledge of artificial orders and artificial privileges, and at last voted themselves to be THE REPRESENTATIVES OF THE NATION. Most of the inferior Clergy, and many of the Nobles, joined the Tiers Etat, by an invitation sent them by that order; by this accession of numbers, the discontented Nobility, and high beneficed Clergy, were put in a very diminutive situation. The King recommended an union of the three chambers, on the ground the National Assembly had taken; but the mal-contents exerted themselves to prevent it, and were determined to put every thing to issue, as well by strength as by stratagem. The Princes, brothers to the King, headed the discontented party, and projected the destruction of the National Assembly.

The next morning, the door of the chamber of the Assembly was shut against them, and guarded by troops, and the Members were refused admittance. On this they withdrew to a tennis-ground in the neighbourhood of Versailles, and after renewing their session, they took an oath never to separate from each other, under any circumstance whatever, death excepted, until they had established a Constitution. As the experiment of shutting up the house had no other effect than that of producing a closer connexion in the Members, it was opened again next day, and the public business recommenced in the usual place.

When these matters were agitating, the National Assembly stood in the most perilous and critical situation that a body of men can be supposed to act in. They were devoted victims, and they knew it. They had the hearts and wishes of their country on their side, but military authority, they had none. The Marshal Broglie, with his guards had surrounded the Hall where they sat, ready at a word to seize their persons, or devote them to the sword. But, firm as a rock, they proceeded in their deliberations, determined to give France a Constitution, and the world an example, or perish in the attempt.

Every thing was now drawing to a crisis. The event was to be freedom or slavery. On the one side, an army of near thirty thousand foreign veteran troops; on the other, an unarmed body of Citizens. The French guards had indeed given strong symptoms of their attachment to the national cause; but their numbers were small, not a tenth part of the force that Broglie commanded, and their officers were in the interest of Broglie.

Matters

Matters being now ripe for execution, Neckar and the old ministry were displaced, and a new one, hostile to the National Assembly, were chosen. Immediately upon this news reaching Paris, they considered this as a signal for hostilities, and therefore all the play houses, and places of entertainment, shops and houses, were shut up.

The foreign troops began to advance towards the city. The Prince de Lambesc, who commanded a body of German cavalry, approached by the Place of Lewis XV. In his march he insulted and struck an old man with his sword. The French are remarkable for their respect to old age, and the insolence with which it appeared to be done, uniting with the general fermentation they were in, produced a powerful effect, and a cry to arms! to arms! spread itself in a moment over the city.

Arms they had none, nor scarcely any who knew the use of them; but desperate resolution, when every hope is at stake, supplies for a while the want of arms. The incredible numbers in which they assembled next morning, and, still more incredible resolution they exhibited, embarrassed and astonished their enemies.

But defeat was not the only object of the citizens; they had a cause at stake, on which depended their freedom or slavery. They every moment expected an attack, or to hear of one made on the National Assembly; and in such a situation the most prompt measures are sometimes the best. The object which now presented itself was the Bastille; and the eclat of carrying such a fortress, in the face of such an army, could not fail to strike a terror into the new ministry, and disconcert their plans. Thus resolved, a vast multitude of all ages and degrees, marched to the attack. Imagination would fail in describing to itself the appearance of such a procession, and of the anxiety for the events which a few hours, or a few minutes might produce. The Commandant of the Bastille, it is said, proposed to admit a select number for a conference. Immediately upon their admission, they were cruelly put to death; their cries, and the rage which already actuated the assailants, produced an ardor and enthusiasm so irresistible, that that strong fortress was taken in a few hours; nor did their indignation subside till its walls were not only levelled with the ground, but all its horrible subterraneous dungeons, terrible to behold, were completely razed from their foundations. ^a

Thus fell the Bastille, the prison to which the Courtiers were doom-
ing the National Assembly, and became the most acceptable, and first
sacrifice on the high altar of Liberty.—A dungeon, so frightful, erect-
ed, and supported by a race of tyrants, in the heart of the capital of
the gayest people on earth; and compared with which, Dionysius
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^a For a complete view of this transaction, see the Annual Register for 1789.—
Gentleman's Magazine, &c.

subterraneous prison in Syracuse, and Tiberius' carnificium, or den of slaughter, in the island of Caprea, were only summer harbours.

Immediately upon this event, the new ministry fled the nation, Broglie and his foreign troops were dispersed; and the National Assembly, with an ardor and enthusiastic patriotism unequalled in the annals of mankind, sat down to form a constitution to effect the regeneration and felicity of France.

Having continued their session for many months, they at last completed their Code of Constitutional Laws, which were proposed after taking the civic oath, to the King, for his acceptance. This ceremony, one of the most splendid possibly ever exhibited, was performed in the presence of millions of people, and when the King pronounced the oath, "Je le jure," (I swear it,) the air was rent with acclamations, and the earth shook at the discharge of a thousand cannon.

Let me exhibit a short sketch of the essential articles of this new constitution. And in the declaratory exordium, which prefaces the Declaration of Rights, we see the solemn and majestic spectacle of a nation opening its commission, under the auspices of its Creator, to establish a government; a scene so new, and so transcendantly unequalled by any thing in the European world, that the name of a Revolution is unworthy of its character, and it rises into a regeneration of man. For these reasons, they add, they NATIONAL ASSEMBLY, doth recognize and declare, in the presence of the Supreme Being, and with the hope of his blessing and favour, the following sacred rights of Men and of Citizens.

I. Men are born, and always continue free, and equal in respect of their rights. Civil distinctions, therefore, can be founded only on public utility.

II. The end of all political associations, is, the preservation of the natural and imprescribable rights of man; and these rights are liberty, property, security, and resistance of oppression.

III. The nation is essentially the source of all sovereignty; nor can any individual, or any body of men, be entitled to any authority which is not expressly derived from it.

There follow fourteen more articles, which are rather elucidations, than distinct declarations; as the three first are the basis of Liberty, as well individual as national.

The constitution of France says, that every man who pays a tax of sixty sous per ann. (2s. 6d. English) is an Elector.—That the number of Representatives for any place, shall be in a ratio or proportion to the number of taxable inhabitants.—That there shall be no game laws; that the farmer on whose lands wild game shall be found (for it is by the produce of his lands they are fed) shall have a right to what he can take.—That there shall be no monopolies of any kind.—That all trade shall be free, and every man free to follow any occupation by which

which he can procure an honest livelihood, in any place, town, or city, in the nation:—That no member of the National Assembly shall be an officer of the Government, a place-man, or a pensioner.—That the rights of war and peace shall be in the Assembly, the carrying of it on in the King and Government.—That wars are unjust, except in the case of defence, all others are only splendid murders, and sanctioned robberies.

That the Assembly shall be dissolved, and a new one chosen every two years.

On the article of Religion, they have given the world a new, and enlightening idea, in which they have abolished or renounced Toleration, and Intolerance also, and established UNIVERSAL RIGHTS OF CONSCIENCE. They say that Toleration is not the opposite of Intolerance, but the counterfeit of it. Both are despotisms. The one assumes to itself the right of withholding Liberty of Conscience, and the other of granting it. The one is the Pope armed with fire and faggot, and the other is the Pope selling or granting indulgencies.

But Toleration when rightly considered is highly criminal. It places itself not between man and man, but between God and man; between the being who worships, and the Being who is worshipped; and by the same act of assumed authority by which it tolerates man to pay his worship, it presumptuously and blasphemously sets itself up to tolerate the Almighty to receive it. Were a bill to be brought into any Parliament, intitled, “AN ACT to tolerate or grant liberty “ to the Almighty to receive the worship of a Turk, or of a Jew, or “ of a Dissenter, with necessary limitations.” Or, “ to prohibit the “ Almighty from receiving it,” all men would startle, and call it blasphemy.—Who art thou, vain dust and ashes! by whatever name thou art called, whether, a King, a Bishop, a Church, or State, a Parliament, or any thing else, that obtrudest thine insignificance between the soul of man and its Maker? Mind thine own concerns.

The French have levelled and reduced the exorbitant livings of the dignified Clergy, and rendered comfortable every station of that useful body of Citizens; so that no Clergyman has less than 60l. a year, worth 100l. in our country, nor the highest more than 2000l.

These are some of the outlines of this mighty revolution: A Politician views it with astonishment, a Philosopher as one of those eccentricities in human affairs, not to be accounted for; but the Christian, divested of partial and interested jealousies, with a heart glowing with gratitude to the Almighty mover of events, wishes that the celestial blessing of liberty, and every human felicity, may pervade the world, and be universally felt among the whole human race.

The Revolution lately in Poland, is another of these important steps preparative to the great events to happen in the latter days.—The manner of this revolution was as singular as its effects are happy.

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The King, of his own uninfluenced choice, descended from his throne; resigned all claims of arbitrary power over his subjects, prevailed on his nobles to emancipate all their vassals; and it was a delightful spectacle to behold the King, Nobles, Citizens, and Peasants, all sitting at the same table, all enjoying the same liberty, under the influence of salutary and impartial laws.*

In BRITAIN too, we have wonderful instances of humanity, to alleviate the numerous distresses to which mankind are subjected. The Humane Society, instituted in London, for the purpose of recovering such as by casualties or intention, by drowning, suffocation, &c. were in a state of suspended animation, have, after all hopes of recovery were given up, been restored to life and the enjoyments of society. The disinterested benevolence so conspicuous in this, entirely new, institution, extended its celebrity to the most distant nations; so that even GENERAL WASHINGTON, President of the American Congress, and one of the most illustrious characters in the world, petitioned the Society to be received into their number as a Member, thanking them in the name of Humanity for the benevolence of the institution. His petition was readily complied with, and a complete set of apparatus, accompanied with a polite letter, was sent to the States. Similar plans are now instituted at Bristol, Newcastle, and to the immortal honour of Sunderland, they have just now followed so fair examples, and have been presented with a complete set of implements, from the Royal Humane Society at London, to which they have added four more sets at their own expence.

But what exhibited the spirit of philanthropy, so peculiar to the present age, in its fullest lustre, is the noble resolution in every city, and county in the nation, for the ABOLITION of the SLAVE TRADE. In consequence of these applications to Parliament, a Committee of that August Body was chosen and appointed to examine and investigate the matter with the most impartial attention. After the Committee had sat above two years, such black scenes of cruelty, fraud, inhumanity, and death, towards the distant, inoffensive Africans, were disclosed, as the bare recital fills the mind with amazement and horror. It appears that in the course of 200 years, the Europeans have stolen and murdered by every possible species of the most wanton barbarity, above one hundred millions of people, and doomed their miserable offspring to perpetual slavery. The annals of mankind cannot produce, nor did the sun ever behold such cool, uniform, unrelenting, and sanguinary cruelties, as are every day exercised in the Slave Trade. And what is extremely surprising, when after the most ample and impartial investigation it came before the House, in the simple form, to obtain an Act to prevent the further importation of Slaves to the West Indies, as by humane treatment it was demonstrated that those already employed would soon be more than sufficient; and notwithstanding the

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* Such was the original new constitution of France, although now, by the violence of demagogues, it is almost totally subverted.

Bill was supported by Mess. Pitt, Fox, Wilberforce, &c. with every exertion of eloquence, and sound reason, it was thrown out by a majority. But the British nation, are naturally humane, as they are brave, seem resolved uniformly to persevere in their application to Parliament till they shall obtain the entire abolition of this detestable traffic. The steps they pursue seem to insure success; for the various Committees through the kingdom agree in one sentiment, that colouring, art, and declamation are, in this case altogether unnecessary: It requires only to be known to be detested. For this purpose, numerous impressions of the Abstract of the Evidence before the Committee of the House of Commons were printed and circulated, in which, transactions so black and atrocious, were candidly set forth, as filled every humane breast with horror. This work produced many spirited publications; and particularly that of Mr. Clarkson, which has exhibited the origin and progress, the inhumanity, wanton, and unnecessary barbarity of this diabolical traffic, answered all the chicanery and sophisms of its defenders, (for even this commerce in human blood has its Advocates!—Wonderful!—Not at all; for Satan's kingdom itself has supporters) and all this in a style so manly, feeling, and eloquent, as must endear his name, and those of his amiable associates, Grenville Sharp, Wilberforce, &c. to every lover of goodness, and of human nature. He concludes his enlightening work with a hint, that altho' interested influence may screen, chicanery and misrepresentation may wrap in darkness the crimes of these merzilefs men, yet all-seeing heaven views them with an unfriendly and hostile eye. This idea I shall illustrate in a few words. It was an observation of an Author, of no common stretch of judgment,* “ There is scarce one vice mentioned in Scripture
 “ history, against which the Almighty has shewn his displeasure so
 “ much as tyranny and oppression. Jehovah is so merciful in his own
 “ behaviour to the chief sinners, that he considers every attempt of
 “ one man to oppress another, as an insult offered to him, who is the
 “ Supreme.” And let us trace back this crime from the origin of the world down to this moment, and we will see that where sanctioned by legislative authority, it has ever procured the vengeance of the Righteous Governor of the Universe. What drowned the old world in an universal deluge, in which perished the whole human race, a single family excepted? It was oppression; the earth was filled with violence.—What overwhelmed the Egyptian Prince with the flower of his empire in the Red Sea? The Slave Trade.—What overthrew the four mighty Monarchies of the world? enslaving mankind, or the Slave Trade. What ruined the Israelitish nation? Idolatry, and enslaving their brethren.—And what will eventually destroy Britain, if not soon abolished? The Slave trade.—May the Almighty inspire our Senators with resolutions for its total and final abolition, and so prevent that storm of vengeance ready to burst on our devoted heads!

* The late Rev. Mr. Murray's, of Newcastle, Lectures on Genesis.

